Shepherds

May, 1949

General Board of Evangelism
The Methodist Church

1908 GRAND AVENUE

Nashville 4, Tennessee

Dear Friend:

This letter is to ask every pastor not to observe Pentecost on June 5, but to meet the conditions so that every church will have a Pentecost on that day. It can be done if we will organize our church to witness to the fact that Jesus is Christ, and that He is alive and can save persons from sin and death.

Easter to Pentecost

Fifty Golden Days of Evangelism

EASTER--We celebrate the resurrection of our Lord and Redeemer. We have a living Christ. This is the beginning of evangelism. Why not every church organize visitation teams to visit one night each week during this period and secure thousands of first commitments for Christ and His Church to be received on Pentecost Sunday, June 5?

FAMILY WEEK, MAY 1-8 -- This is a splendid time to visit young families and secure their first commitment for Christ and His Church and establish a Christian home. What holy days there are--Easter to Pentecost --including Family Week!

There were one hundred twenty in the upper room. They were all filled with the Holy Ghost. Three thousand were baptized that first Pentecost. How many will be baptized in our churches on Pentecost Sunday, 1949?

Let us pray and work daily that every church will have a Pentecost.

Your friend,

Harry Denman

Harry Denman

Cover Photo: H. Armstrong Roberts

SHEPHERDS

May, 1949
Vol 3—No. 8

Geo. H. Jones, *Editor*
D. E. Jackson, *Business Manager*

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Nashville 4, Tennessee

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NEEDED---BETTER TREES

A Parable, by the Editor of The Upper Room

Several years ago Dr. Coe wrote a book with the title *What Ails Our Youth?* The answer to the question was another question, "What ails our *parents?*" The question is just as valid today as it was when Dr. Coe asked it.

If youth is delinquent, if there is a dearth of morals in the nation, if the juvenile courts in many places are cluttered with cases, if new courts are needed, if America and the so-called American way of life is being jeopardized—where is the source of the trouble?

Where is the rot and decay? What is going on at the base of the tree that needs to be corrected?

Some time ago we had a beautiful tree in our front yard. It was an oak, which evidently had stood the storms and vicissitudes of weather for years. We were away in Mexico. When we returned, we noticed right away that the tree had disappeared. The neighbors had seen it swaying and had reported it to the authorities. While we were away it had been taken down and carried off.

What was the cause? The story is soon told. The ants had gotten into its base. They had eaten into its heart. It had lost its strength to withstand the elements.

So when we returned, the tree was gone and a vacant place was left against the sky. What there was of loveliness in its tree beauty, its leaves, its shade, its shelter from the sun for man and birds and squirrels, was gone.

This is a parable of what has been happening to many families. Ants have been eating at the base. The base is the home. They have been gnawing at the vitals of family life and, over and over again, the trees—the parents—who should stand against the sky as giant oaks and elms and maples and all the rest—do not stand at all. Instead they topple over—and break up homes, and separate, and divorce, and leave children as casualties in their wake. That is the tragedy of it. It is bad enough for the parents, but worse for the homes and the family and the children.

Now there are all kinds of ants: the desire for things, luxuries, for living beyond the means, and for keeping up with the Joneses; both parents working without supervision of children; neglect of the needs of children; lack of recognition of moral values; actual sins, drinking, adultery, etc.—little ants and big ants, achieving the same results—termites in the wood, and the results, trees and home falling.

We analyze the situation; we psycho-analyze the parents; we set up social agencies to oversee them—all do some good, but what is needed is more. We need a better concept of the task of building homes, of rearing children, of cultivating the family life. In essence, we need more parents who are dedicated to the idea of the Christian home—making it, working at it, keeping it. And that is our task.

That is why we emphasize Family Week. That is why we put emphasis on the parents. As Christian ministers and as Christian leaders, we share the responsibility and privilege to develop the chief institution and the most influential institution in America or any other land—the Christian home.

Only better parents can make better homes. Needed—better parents.

"Home Builders Are World Builders"

Theme for Family Week, May 1-8

"Home Builders Are World Builders" is the theme chosen by the Inter-Council Committee on Christian Family Life for Family Week, May 1-8, 1949.

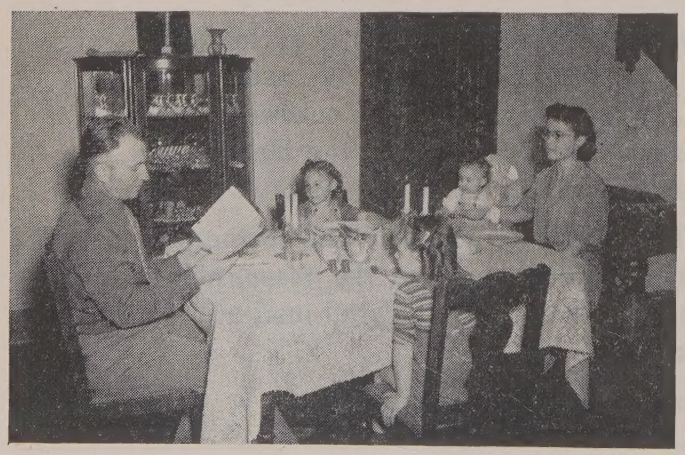
This Inter-Council Committee represents the Federal Council of Churches, the International Council of Religious Education, the United Council of Church Women, city, county and state councils of churches, and denominational offices constituent to these councils. This program is a part of the interfaith observance of National Family Week. During this week Roman Catholic and Jewish groups also carry out their own programs which highlight the importance of the home.

Start Planning Now

Today is none too early. Assign responsibility to some group in the church, set a time for a discussion of initial steps. Use National Family Week for five great objectives, (1) to recognize the home as a major source for the development of Christian personality, (2) to inspire families to achieve a creative home life, (3) to promote education for marriage and for parenthood, (4) to strengthen the program of the church for vital home religion, and (5) to work for the fellowship of all peoples as members of one family in God.

Build Strong Foundations

1. The foundations of life are laid in homes. When so much of civilization has been destroyed, both materially and spiritually, family members cannot merely sit by and expect it to be rebuilt by statesmen and governments. The work of rebuilding the world must start with sound living and thinking in the smallest units.
2. The home is a training school to teach us how to live with others. People are shaped by their early experiences. Homes create personalities which incline people to faith, cooperativeness and mutual concern, or to cynicism, fear, selfishness, and prejudice.
3. There must be adequate housing to give each family a chance to make a real home.
4. Each generation should have educational preparation for homemaking.



Earle H. MacLeod

5. We must unite with others in a movement for better family life for all people of every race, group and creed. Christian family living not only furnishes the pattern for a familial approach to human problems, but also creates a supporting climate which aids in producing leaders able to meet world problems in a family spirit.

Each Family Has a Part

1. Have more good times together and get better acquainted with one another. Thus you will build strong family ties.
2. Make your home a unit of democratic living. Develop the family council method of talking things over and respecting one another's opinions.
3. Starting with yourselves build a world of good will and mutual confidence. You are training homemakers and world builders of tomorrow.
4. Be sure your home is doing its part in helping families in need at home and abroad. Make special gifts for the feeding of the hungry millions of men, women and children.
5. Invite and bring other families to church and help them feel at home there.
6. Build loyalty to your church and its program within your family circle. Stress the importance of every member of the family filling his place regularly with the church family.
7. Share as a family in community service and world citizenship. Let your good neighborliness reach out in friendship across lines of strangeness or economic and racial differences. Bring persons of other races, groups and creeds into your home.
8. Follow Family Week plans in church publications, and the public press.
9. Make a special project of studying the major Christian teachings and their relation to the home and the world.

Each Church Has a Part

1. Plan and carry on a long-range program for family life. Uphold family life with the full strength of educational and spiritual resources.
2. Feature the family in sermons on May 1 and 8, also in worship programs, forums and the program in general during the entire week. May 8, commonly called Mother's Day, ending Family Week, is called The Festival of the Christian Home in the church year.

   Day-by-day features during the week might include:

   a. Church Family night—One night during the week have families come to the church for a family night. Plan a program to include both worship and recreation.

   b. Church night at home—Suggest that one night during the week each family carry out a program of fun, study and worship together at home.

   c. A class for parents—Begin or feature a class for parents. This might meet from Easter to Family Week.

THOUGHT FOR THE DAY

In The Upper Room—Family Week, May 1-8

1. The Christian family shows forth the beauty of God's love.
2. Christian parents who stand by their children do not just stand by.
3. Building home life with God is a guarantee of security and permanence.
4. In Christ we find our true dwelling place.
5. When we are troubled about many things, we miss the glory of the presence of Christ.
6. Christ is the Helper we need at all times. We can rejoice in His strength and watchful care over us.
7. "Blessed be God, whose grace
   Shews Him in every place
   To homeliest hearts of pilgrims pure and meek."
8. The world will be won sooner for Christ if parents in all homes would seek to know Christ's Spirit and then strive to live Christlike lives before their children.

   d. Hold a Wedding Bells reunion for all couples married by the minister. This is a good feature for the Sunday service.
   e. Make a survey of families within reach and plan a program of home visitation which will include friendship, recruiting for service in the church and winning families for Christ.
   f. Have "Parents' Day" in the Youth Group—Many youth groups honor their parents by having a Parents' Day on "Mother's Day." This may feature a musical program, a discussion, or a play about family life.

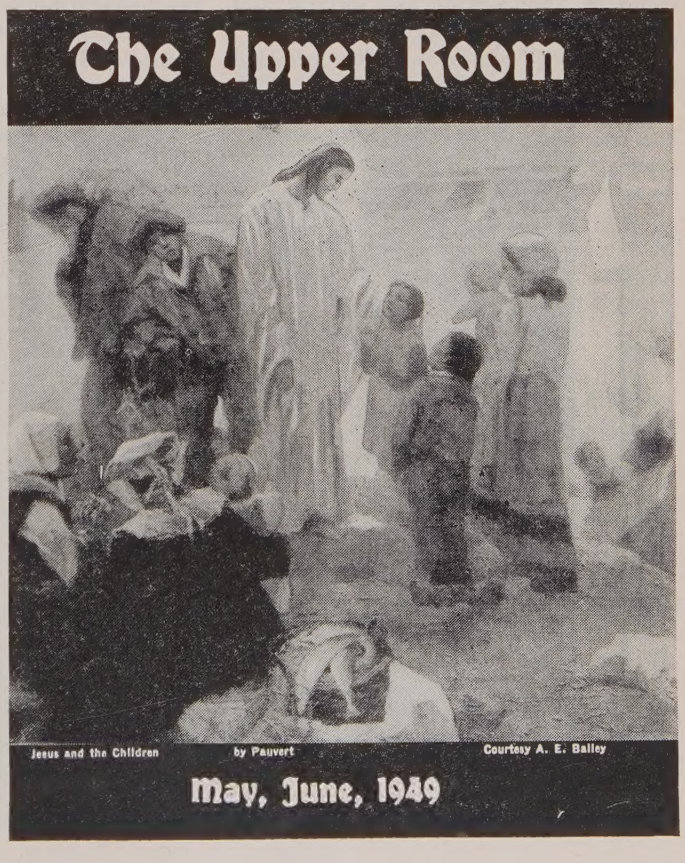
3. Prepare a reading table or a bookshelf on the family. (See page 6 for some suggestions. Your public library will cooperate.)
4. Plan study courses on preparation for marriage and homemaking. This may be prior to Family Week or during Family Week or during the following fall.
5. Cooperate with community agencies in programs designed to improve family life.
6. Encourage families to have grace at meals and Bible reading and worship in the home.
7. Plan the church program for both children and young people in the light of their home background.
8. Pray, plan and work that churches as houses of God may have an equal welcome for the whole family of God.

Each Community Has a Part

1. Arrange for a Proclamation of National Family Week by the mayor or a representative administrator of town or village.
2. Request local newspapers to cooperate. Some editors may be willing to write editorials dealing with the observance. Others will accept special editorials, articles or news items. Be prepared to furnish such material.
3. Arrange for local radio broadcasts including (a) short talks by prominent citizens, (b) spot announcements, (c) news of committee plans and projects to be used on regular local newscast, (d) broadcasts from local youth centers stressing activities. Write the International Council of Religious Education for further suggestions.
4. Encourage service clubs, women's clubs and other organizations to devote meetings to home and family life.
5. Arrange with local merchants for window displays including posters, relating to home and family life.
6. Get your library to feature books and magazines on home and family life.
7. Plan one or more family life conferences with churches and community forces working together.
8. Work out a community-wide program of cooperation with educational and social agencies dealing with family life.
9. Survey opportunities for recreation and social fellowship on a home, neighborhood and community basis.
10. Feature home ties with persons away from home. Send greetings from families in America to other families wherever American representatives are; e.g., "Our families greet your families. We all have our family ties and we want a world characterized by a family spirit."

Literature Available

Besides the literature on the Christian Family that is announced in this magazine, the Federal Council of Churches, through its Department of the Christian Family, Dr. L. Foster Wood, Secretary (297 Fourth Avenue, New York 10, N. Y.) has a number of excellent leaflets and booklets available at nominal cost—from 2¢ each to $1.00. These are listed in a "National Family Week" folder that may be secured from them for a 3-cent stamp. Write for it today.



A WORSHIP CENTER IN THE HOME

by G. Dempster Yinger
Pastor, Albion, Michigan

One finds worship centers in homes quite often now. Why not? Church school teachers caught on quite recently to the possibilities of focusing attention and making a beautiful and vivid impression through a worship center in the church school room. Homes can do that. The Methodist General Conference of 1948 recommended "that the members of Methodist families consider the advisability of arranging appropriate and fixed worship centers within their homes."

To make sure that we are on common ground, perhaps it would be best to begin with what worship centers are not.

They are not for the encouragement of pharisaical practices of devotion. Jesus once said the Pharisees made a conspicuous display of religion to be seen of men. The Master also remarked that we might better go into the closet and shut the door and pray to the Father who seeth in secret. The centers could be kept simple and natural and free from gaudy display.

A worship center is never intended to contribute to "scrupulosity," which may be defined as a spiritual disease of being very conscientious or exact. God cannot be confined in the center. He may still be worshipped other places in the house—such as the dining room, at the bedside of a child, or around the piano. God can also be worshipped at the center—whether or not it is exact in its appointments.

The movement toward worship centers in homes is not a modern emphasis upon mysticism. John Wesley wrote to his brother Samuel in November, 1736, "I think the rock on which I had the nearest made shipwreck of the faith was the writings of the Mystics." There is no attempt here to move in the direction of introversion, or the seeking of private devotions as a means of grace superior to public worship.

It becomes clear, then, that the emphasis is upon naturalness, and a relaxed and poised spirit. It is not something super-imposed, but a normal outgrowth of the devotional spirit of the modern home. Houses having such centers are not to be less lived in, but more, with something real and vital added.

O. L. Simpson

A good start is made when a family selects a table—preferably small so as to remain uncluttered—and a location. Above the table (or on it) a picture may be placed. It is now possible to get art productions inexpensively, and a family's artistic sense will be greatly enlivened as it thinks together of possible variations. Consider for instance the possibilities in a series of pictures of Christ such as: Warner Sallman's, Howard Chandler Christy's, Johann Heinrich Hoffman's, and Max Wieczorek's.

Upon the table might be placed something very timeless like the Bible, and something very transient but beautiful like a seasonal flower. Appropriate symbols might include a religious art creation from some member of the family. A child might bring home some paper or article from church school that would heighten his sense of devotion and continuity to have it placed on the worship center.

The seasons lend themselves to natural variations. At Christmas, for instance, we decorate the rest of the house. Why not a creche for the center? It may prove to be more meaningful and delightful than many of our more common decorations. Is there an Easter lily in the home? On a worship center it is a thing of beauty drawing hearts to eternal joy.

The arrangements near the worship center may be in harmony with the spirit of the altar. A small book stand would be appropriate nearby containing religious books and periodicals. Certainly a Bible and the current copy of *The Upper Room* would be found helpful. A few easy chairs and appropriate lights could thus complete a portion of a room that is enjoyable for many hours of a week. The worship center encourages living in the presence of religious suggestions, and strengthens the lure of dynamic Christian challenges.

To be sure, a worship center is only a technique, but it is a meaningful one. It points in the right direction. In our day the danger is not that we will be too sanctimonious, but that we will be too secular. We need a covert and an anchor. Families might avoid shipwreck if they knew how to encourage the better angels of their nature. Why not start with something tangible that has in it great elasticity of expression. Choose a table. Let the beautiful and the sublime find a natural and focal center in the home. It may be as a sacrament, "a visible means of an invisible grace."

The General Conference Speaks on

THE CHRISTIAN HOME

This Resolution Was Adopted by the 1948 General Conference
Here Is a Program of Action for Churches, Pastors, and Parents

The home is the foundation of society and vital to the stability of both church and state. Though ordained of God and the source of so much that is dear to us, the home is suffering from open attack by evil forces, competition with business, and sheer neglect. We are faced with such an alarming increase in divorce, juvenile delinquency, broken lives, and disregard of life's sanctities that the very existence of civilization is threatened. It is imperative therefore that the friends of the home be aroused to action, and we make the following pronouncements:

Family Altar in Every Home

1. Recognizing that the overwhelming amount of juvenile delinquency springs from the psychological blocking and thwarting of the child in the inadequate home, we believe that it is the birthright of every child to have a safeguard or emotional security and a normal opportunity for self-development in a creative atmosphere, a religious security through spiritual nurture of a church-centered home, and a program of education which develops a well-rounded personality. It is recommended that all Methodist homes have family altars and that the members of Methodist families consider the advisability of arranging appropriate and fixed worship centers within family abodes as a practical means of impressing members of the family, especially children, with the fact that worship can be a natural part of the family's daily life.

Know Facts of Life

2. Our children desire and have a right to know before adolescence the facts regarding the origin of life and the nature of their personality as it relates to sex. Parents, if properly instructed, are best fitted to give this assistance; but if they are recreant to this duty, then qualified persons in the Church should teach reverently the beautiful truths of life to offset the obscene and all-too-prevalent misinformation to which our children are exposed.

Counselors for Youth

3. All of our youth camps and institutes should have qualified persons to give counsel on personal problems, and the duties and privileges of Christian partnerships.

Courses of Instruction

4. It is recommended that a regular course of instruction be given in each church to the youth of the late teen age on the Christian ideal of love, courtship and marriage. There is an increasing supply of scientific, trustworthy, and reverent literature that is recommended by the Federal Council of Churches and our own Publishing House for the instruction of youth, parents, and counselors in this field.

Counseling by Pastors

5. We are convinced that it takes more than instinct and good intentions to build a happy and enduring Christian home. Not all good people make good husbands, or wives, or parents. It is recommended therefore that courses of instruction for young married couples on home building, income budgeting, child training, life adjustments, and personality problems be given by each church. Pre-marital and post-marital counseling by trained pastors, supplemented by adequate literature, has saved many a home from disaster and its members from heartache and despair.

Prevent Hasty Marriage

6. To protect both the individual and society from hasty marriages we favor state and national legislation requiring an interval of at least several days between the application for a license and the granting of it to allow more time for consideration and investigation.

Medical Examination

7. We recommend state and national laws requiring a medical examination of both contracting parties and the refusal of a license to those unfitted physically or mentally by heredity or otherwise for the responsible state of matrimony.

Uniform Laws

8. We favor uniform marriage and divorce laws.

Woman's Society and Church School

9. We recommend the correlation of the work of the Woman's Society of Christian Service through its Committee on the Christian Home and of the Board of Education in the local church as regards special courses of study, to the end that the above provisions may become a regular part of the educational program of the church.

Special Days and Weeks

10. We further recommend that our pastors, lay leaders, and church-school superintendents utilize special classes, seminars, workshops, discussion groups and counseling centers, and special days and weeks such as "The Christian Home Week," for the further emphasis of the above recommendations.

Full Co-operation

11. We recommend that our churches fully co-operate with all other agencies in the community, such as schools, Hi-Y, Girl Reserves, Boy Scouts, social service agencies, and other agencies that promote family welfare.

Save the Home

12. To ensure the future of civilization we must save the child. "To save the child you must save the home." To save the home, so dear to us, therefore, we pledge our hearty co-operation with every like-minded group that seeks to improve, protect, and perpetuate this divine institution.

—1948 *Discipline,* Paragraph 2021.

We Must Save the Home

by Harold C. Eaton, Pastor
East Stroudsburg, Pennsylvania

"To insure the future of civilization, we must save the child. To save the child, we must save the home. . . . Therefore we pledge our hearty co-operation. . . . to improve, protect, and perpetuate this divine institution." So reads a resolution adopted by the 1948 General Conference of The Methodist Church. We must save the home. In this statement lies the conviction of all educational, social and religious organizations. That the home is basic to society none will question. That it is being assailed by unrelenting influences of demoralization is apparent. And, as the Church turns her mind and heart to face this problem, she may be assured that every thoughtful citizen is concerned for her achievement.

The home faces a strange paradox. Never was it so well implemented and convenienced. To use an oft-repeated phrase, it has reached the "acme of gadgetry." But the paradox persists in that the home, over-stuffed with convenience, is slowly dying of a basic malnutrition.

Symptoms of Decay

Dr. Evelyn Duvall, president of the National Conference on Family Relations, has outlined the symptoms of the home's decay under five headings—the five "D's" of decline: divorce, delinquency, disease, dependency, degeneracy. Any digest of the statistics available under these categories, leaves one appalled as to the ultimates. Yet they are only symptoms. The disease lies deeper. A malady has spread through our society, secularism—our life is lived without any reference to God—basic malnutrition. But in addition these considerations confront us: transitions toward urbanization, new types of housing, decreasing size of family, flexible laws, new tempos of living and others. The well-integrated, self-sufficient, mutually-sharing family life of the past is slipping away. In its place a restless, unpredictable, selfish, irreligious family relationship is arising. Herein the home reflects the agonizing spiritual lethargy of the world. We have witnessed a sensational growth along lines of the material and secular, but our prosperity is attended by a gaunt spiritual poverty. Consequently the family hearth-fires of devotion and love burn to greying embers; parents become recreant to the trust of child training; marriage is assailed by an unbelievable divorce rate; childhood is fatally stigmatized by delinquency.

As the Church confronts this social disaster, she must be aware that in it lies her most challenging task. It requires no prophetic insight to predict the devastating possibilities unless the home's decline is checked. We are faced with the alternative, evangelize or die. The family must be reached and redeemed by the Church.

Christian leaders and pastors enter upon a highly competitive field in their bid for the family. The relatively brief exposures to Christian education and evangelism that the average church program affords the family will not suffice.

But neither the task nor the opposition is new. Paganism has always threatened faith. It was true before our Lord came. Unbelief threatened the little units of the early church. The beginnings of Methodism battled the same insidious encroachments. And, in each successive era of religious development, the home was the central unit of defense. Joshua said, "As for me and my house, we will serve the Lord." Paul spoke of "the church that is in thy house," and across England and America, the early Methodist classes met not in churches but in homes. Then as now, Christian survival and increase is conditioned upon the Church's ability to impregnate the home's atmosphere with Christian idealism and practice.

Each local church must be reconsecrated to this all-demanding concern. Since the situation is critical, the response must be thorough, courageous, intelligent. Let the church realize that her prime concern in the evangelization of the family must be the establishing of a Christian atmosphere and spirit within the home. The adaptation of her program to the meeting of this necessity is paramount in importance. It should be said that any decision type of evangelism that only emphasizes the importance of a confession of faith is doomed to disappointment. The new evangelism must not only affirm the techniques and procedure of building about new converts the kind of an atmosphere in which Christ's way of life will be achieved, but it must also provide the techniques for achieving that atmosphere.

The Methodist Youth Fellowship of the Central Methodist Church, Point Pleasant, New Jersey, attending one of the lectures and discussion groups on "Pre-Marital Objectives and Marriage" given each winter by the pastor, Newton M. Coughenour. The nature of the personality and love of God, boy and girl relationships, and courtship and marriage are dealt with.

One Church's Program

In an article entitled "The Family-Centered Church," released by the Na-

tional Council on Family Relations, George A. Warmer describes a program used in the Holliston Avenue Methodist Church at Pasadena, California. He maintains: that the church must be a community spirit in which no one feels alone; that the old prayer meeting should give way to family nights in which all members of the family are included both as to age interests and participation in the program; that the needs of all groups in the church must be met; that a committee on Christian Family Life should be organized and function with a comprehensive and yearly-renewed program for the enrichment of the home; that evangelism should proceed on the basis of family winning family; that pastoral counsel may be aided by qualified consecrated laymen. It is Dr. Warmer's conviction that the Christian community which is striving to realize God's family on earth will become an effective witness of the better way of life in our confused world.

The approach to the home must be both educative and evangelistic. The church will have a threefold concern: the establishment of proper family relations; the nurturing of the spiritual experience; the securing of ever-enlarging Christian decision.

Proper Counseling

The church must exercise her prerogative in the establishing of proper relations in the development of the family. Marital counsel both before and after marriage is vital. The alert pastor will seek to enlist in this the help of physician, educator, psychologist, and psychiatrist and will utilize every good modern method for making counsel effective and desirable. Young couples can be led to delay marriage until their adjustability to each other is determined. If the church can do nothing more than secure young married couples' promises, should any trouble arise in their marriage relationships, to seek counsel from their minister, this alone may save many a broken home. The church must get across the message that marriage is the most sacred relationship of human life and that it can be the happiest.

The parent-child relationship must be effectively studied by adult groups within the church. Parents should be led to feel that their responsibility for the Christian training of their children constitutes the supreme obligation of their lives. If they be lax, let them not wonder at the laxness and spiritual indifference of their children.

Prayer and God-Conscious

Then the church is concerned for nurture—for developing an increasingly enriching experience of God.

"Happy the home when God is there,
And love fills every breast;
When one their wish and one their prayer
And one their heavenly rest."

God must be central in the home, the binding element that holds the family together. Let us remember that families that pray together stay together. Let us build again the family altar; provide devotional helps; urge seasons of home devotion accent; establish worship centers in our churches; make the great seasons of the Christian year—Christmas, Easter, birthdays, baptisms, anniversaries and the like—occasions of spiritual observance. By whatever means of communication we can employ—radio, moving pictures, the press, church publications, pastoral letter—let us encourage devotions in the home. We commend especially the use of the transcribed Upper Room radio platters, "So You Want to Stay Married," "The Christians," "The Greatest Story Ever Told," and "Families Need Parents."

In this connection, it was during the using of the "So You Want to Stay Married" series in the Sunday evening services, that a young man came to the parsonage of the writer and poured out his soul in recounting of a marriage tragedy and an imminent divorce. After hours of counseling, the young man was persuaded to bring his estranged bride into an evening service to hear one of the programs in this series. When they left the church they were thoughtful. Readjustment had begun, and within two weeks their difficulties dissolved. They are living happily together today.

Share Christian Experience

The great integrating factor, the very heartbeat of the home, should be a blessedly shared religious experience. At this point the home is built upon a rock, and winds may blow and floods rise and storms beat, but it will not fall. So will childhood instruction lengthen into Christian leadership and the happy family spread its contagion through the community. Dynamic home experiences will help to lead the way back to world order. Recently a mother of eight children was asked if she had only one thing to say to the parents of America, what that would be. She replied with eyes misty with remembrance of dear yesterdays, "Tell them to have family prayers."

Finally, the church will lead her people to an ever-enlarging Christian decision. Families must be led along the deeper things of the spiritual life. A single commitment is not enough. In the new Advance for Christ and His Church of this quadrennium, there can be no more effective way of building spiritual dynamic upon which to support this vast program than through the recommitted Christian family.

Enough has been said on the motivation for this task. With paganism like a dreadful leech drawing the life blood out of the home, we must not tarry. In the home's collapse all good things fall and in its integration, all worthy enterprises succeed. Let not our approach be a spasmodic, mechanical procedure, but an unrelenting prayerful call upon our people. Let us, rather, devote our whole lives to the winning of families to Christ and the keeping of them in Him.

Seated in the center is Carlton E. Morse, producer of "Life Begins at Home," this year's Upper Room Radio Series for Christian Family Week. The youth is Tommy Bernard, radio star who is featured in the series. The ministers are, left to right, J. Richard Sneed and Ray W. Ragsdale, Los Angeles pastors, and George A. Warmer, district superintendent.

A CHRISTIAN HOME

1. Where Christ is known and loved and served.
2. Where the children learn to know Him through their parents.
3. Where the welfare and Christian training of the children are put ahead of the social ambition of the mother and the business ambition of the father.
4. Where the father is determined to carry on his business in conformity with the mind of Christ.
5. Where both father and mother are determined to make their social life conform to high Christian ideals.

—Paul C. Payne in *Beyond Courage.*

HOME—CHRIST'S DWELLING PLACE

Theme in The Upper Room—Family Week, May 1-8

Scripture passages printed are:

1. "We took sweet counsel together, and walked into the house of God in company." Psalm 55:14.
2. "Now there stood by the cross of Jesus his mother. . . ." John 19:25.
3. "Except the Lord build the house, they labour in vain that build it. . . ." Psalm 127:1.
4. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20.
5. "Martha, Martha, thou art careful and troubled about many things." Luke 10:41.
6. "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Psalm 4:8.
7. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. . . ." Matt. 2:11.
8. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

EASTER STORY

It was the day before Easter, and the newscast in a great city flashed over and over again the words: "Christ is coming tomorrow. He is going to be at Church."

Everyone was excited, and nearly everyone went to church. But not many could picture Christ coming to their church; therefore, most people went visiting that Sunday, thinking perhaps Christ would come to the other fellow's church. However, they failed to see Christ; they were so busy looking at the Easter finery, and taking part themselves in "the Easter parade."

Christ comes to the humble and contrite heart. The broken and contrite spirit the Lord Jesus will not despise. "Blessed are the pure in heart, for they shall see God" and His Christ.

"Speak to Him thou, for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

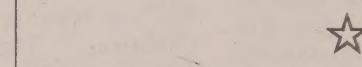
In the Interest of

The Christian Family

A FRIENDLY VISITATION

National Family Week

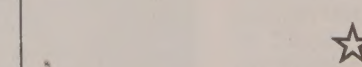
May 1-8



Plan a visitation in every home for which you have a responsibility. Help each family with a friendly call.

Suggest these 5 points in your visit:

1. Attend church as a family, and sit together in "a family pew."
2. Read helpful literature on the family, provided by the church and its organizations.
3. Listen to the good regular family radio programs, and to special broadcasts like The Upper Room Family Week Series.
4. Develop some family recreation or hobby.
5. Establish daily family devotions, using a devotional guide. THE UPPER ROOM is suggested.



The Family That Prays Together Stays Together

SIAMESE TWINS

From a New York University professor of education comes the warning that church and home are in a sense like Siamese twins—if they are separated, both may die.

There's a challenge there for the many educated parents who today are undertaking the job of bringing up their children without help from any church.

Such families have grown away from the idea that the church should play a vital role in family living.

The children in such families may occasionally be sent to Sunday school, if they want to go because some of their friends are going.

But the parents don't think it is necessary for the family to go to church as a family unit on Sunday. That is just too much trouble.

Besides, such parents are often smug in the belief that they know all about child training and guidance, and they can give their children all they need at home.

When religious leaders tell them the home needs the church, it isn't always convincing.

But, since they set such a great store by education, educated parents may take it to heart when it's a professor of education who warns them that the church and home are dependent on each other for their strength.

—Editorial, *Sunset News,* Bluefield, W. Va., January 4, 1949.

FOR SALE

ONE CROSS: nearly new. I cannot carry it and keep up with the world and its crowd.

ONE TALENT: new, except slightly shelfworn. It has been laid away for several years.

ONE BUNDLE OF CHRISTIAN OPPORTUNITIES: one, that of going to church every Sunday; another, the opportunity of being a soul winner. I seldom use these opportunities, and so have decided to let them go with the sale.

ONE BADLY USED INFLUENCE: Prayer may be able to repair it if carefully handled.

—From the Bulletin, Broad Street Church, Hattiesburg, Miss.

THE DIFFERENCE

It takes a lot of courage
To live in this world today
But it makes the greatest difference
If you take God along the way.

—*James Kurtz,*
Altoona, Pennsylvania.

FAMILY EVANGELISM

by Mark Rich

The family is the most vital evangelistic force in the world. A father and a mother concerned for the spiritual lives of children can do more than any others to win them to God. A minister's primary concern will be to encourage families to put God centrally in their living.

One family illustrates the spirit of many:

In this family of seven children, there was rejoicing as each child made a profession of Christ and united with the church.

When young people came to marriageable age, a first concern of the family was, "Is the young man (or woman) to be married a genuine Christian?" If not, the whole family was concerned that the new in-law become an avowed follower of Christ. As each in-law and grandchild came into the fold of the church there was rejoicing.

Such a family is an evangelistic force with almost irresistible strength. The pastor can do nothing more worth while than to encourage families in the cultivation of a wholesome, sound, well-balanced and enthusiastic Christian faith.

"THE COMMON VENTURES"

I wish every Methodist family possessed a copy of *The Common Ventures,* by Elton Trueblood (Harper and Brothers, $1.00). It deals with Birth, Marriage, Work, and Death.

If every Methodist would read this book during Family Week, May 1-8, 1949, our homes and churches would be different.

Every young man and woman should read this book. Let every young adult family have this book for Family Week. Our churches should have a number of thesee books for sale. It is available from The Methodist Publishing House.

HARRY DENMAN

A TWELVE-POINT PROGRAM

Sponsored in the Northwest Iowa Conference by the Conference Board of Evangelism
C. H. Pettersen, Conference Secretary of Evangelism

1. Each church set a goal of at least 10% increase in membership during this conference year.
2. A stronger note of evangelism in our local church schools, youth fellowships, district and subdistrict youth meetings, and summer youth camps.
3. Great emphasis on the Christian Family Movement.
4. Spiritual Life Retreats for pastors and laymen, and for youth. In these retreats and in our preaching and teaching we need to set forth the great fundamentals of our faith.
5. Preaching Missions and Visitation Evangelism in every church.
6. More careful training and spiritual preparation for both youth and adults before receiving them into the membership of the church.
7. Sunday evening evangelistic services and midweek prayer fellowships in local churches.
8. Special days and seasons, such as Lent, Easter, National Family Week, Decision Day, Pentecost, Aldersgate and World-Wide Communion Sundays, observed with special evangelistic emphasis.
9. Reformation Sunday, October 31, observed (in union meetings with churches of other denominations, if possible) to make for better understanding and a more United Protestantism.
10. District Secretaries of Evangelism organized for more intensive evangelistic efforts on district and subdistrict basis.
11. Greater use made of the radio for evangelistic purposes.
12. SHEPHERDS, the magazine which the General Board sends to all pastors every month, read carefully so that our pastors and churches can keep informed, and in step, with the great ongoing program of Advance for Christ and His Church.

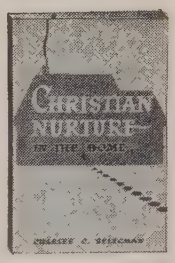
Materials for Family Week Visitation

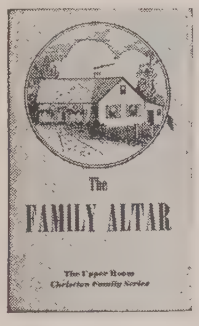
Christian Nurture in the Home

CHARLES C. SELECMAN

Here is a ringing challenge to every parent to make the most of home opportunities—to develop in their children those qualities which grace the life of every Christian. Here is a plea, stated with urgency, clarity and power, to re-establish the home as the center of training in things of the spirit and in moral living.

Single copy 25¢. 12 copies $2.50





THE MARKS OF A CHRISTIAN HOME

HAZEN G. WERNER

A DWELLING PLACE FOR GOD

ARTHUR W. HEWITT

THE FAMILY ALTAR

ROY H. SHORT and OTHERS

These three helpful booklets give practical suggestions for those who wish to make home and family of first importance.

Single copies, 10 cents each. 12 copies, $1. 25 copies $2. 100 copies $6.00.

The Christian Family Series

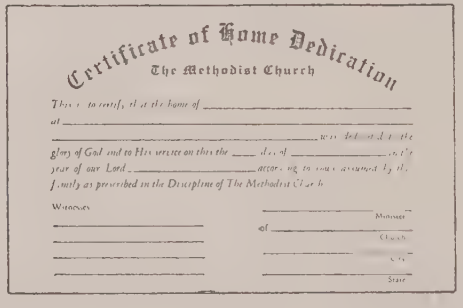
Faith Is a Family Affair

FAMILY WEEK CARD

This attractive card is designed for use in visiting or it may be mailed to promote the program of the church during family week. It urges church attendance, use of helpful literature, radio listening to good programs, development of family recreation and hobbies, and the family altar.

"The Family That Prays Together Stays Together"

Price 60 cents per hundred (Minimum order)


Certificate of Home Dedication
The Methodist Church

This is to certify, that the home of _____
at _____
_____ was dedicated to the
glory of God and to His service on this the ____ day of _____, in the
year of our Lord _____, according to rites provided by the
Family as prescribed in the Discipline of The Methodist Church

Witnesses:
_____
_____
_____
_____

_____ Minister
of _____ Church
_____ City
_____ State

Home Dedication Folder Certificate

Provides permanent record of dedication of the home, a ritual for home dedication (from Methodist *Discipline*) and suggestions for achieving a Christian home.

Price 2 cents each in lots of ten or more.

The Family at Worship

FOUR SIMPLE RULES BY BISHOP ROY H. SHORT

A former editor of The Upper Room points out that any family can have family worship if it will follow four simple rules which he describes in this four-page folder. Designed so that it can be slipped into a copy of The Upper Room; or it may be used in any method that seeks to help people establish the family altar.

Price: Package of 20, 25 cents. Five packages $1.00.

An Ideal Time

National Family Week is an ideal time for your church to begin the Parish Cultivation Plan. This is a method of serving in every home every day. It has been used by hundreds of churches. It is a plan that is simple and direct. The church and the pastor reach every home, for which they have a responsibility, with each issue of *The Upper Room*. It is a fruitful ministry of evangelism, spiritual cultivation, comfort and fellowship. Write to The Upper Room, Nashville, Tenn., for complete information.

We Dedicated Our Home

by Mrs. W. N. Alexander, Nashville, Tenn.
Former Secretary of Spiritual Life, Woman's Division of Christian Service

Not every family has the delightful experience of planning and building a new home, but some years ago our family had that pleasure. After we were settled in it, we felt that we wanted to have it dedicated as a reminder to ourselves and to our neighbors that ours was a Christian home and that it had been dedicated to the glory of God.

We had no precedence to guide us, for we did not know of any home in the community that had been so dedicated.

Now it happened that our bishop, our district superintendent, and our pastor all lived within two blocks of us, and we wanted each of these friends to have a part in the dedication service. We felt also that we wanted it to be a neighborhood affair, so that in addition to the dedication of the house, we might also become better acquainted with our neighbors.

Quite informally we invited all the neighbors living in our block, and also the neighbors living in the block across the street. Some of these neighbors we knew only slightly, but they had all taken an interest in the new house being built in their neighborhood. Therefore they responded in a friendly way to the invitation. Some of them were members of our own church; some were members of other churches; and two of the families did not attend any church. In one house there lived an invalid who sat in her wheel chair throughout the day and was not able to leave her home without help. We arranged to have her chair brought across the street, and her presence was a benediction to the entire group.

When the people gathered, at first we had an informal chat in order to get better acquainted. The wood had been laid in the new fireplace. Preceding the lighting of the fire in the hearth for the first time, our daughter read Longfellow's beautiful poem, "The Hanging of the Crane," and then touched the match to the wood. One of our neighbors had written an original poem bidding us welcome to the neighborhood, and this was read. Then followed the impressive Dedication Service.

Our pastor read some selected scripture passages and made a brief talk on "Home, the Shrine of Holiest Friendship." The Service of Dedication was read by our bishop, and the service was closed with the dedicatory prayer offered by our district superintendent.

A fellowship period around the open fire followed this, and light refreshments were served. After many kind words of welcome to us, our friendly neighbors took their departure, leaving us a happy family who felt that Christ's presence would continue to abide in the home dedicated to His service.

A Dedicated Christian Home

What may we expect to find in a dedicated Christian home?

1. Surely there will be a happy relationship of affection and an understanding appreciation between the members of a dedicated Christian family?

2. God's blessing will be asked upon every meal, and some form of daily family worship will be held in which each member may share.

3. In the dedicated home there will be *The Upper Room* and other devotional literature.

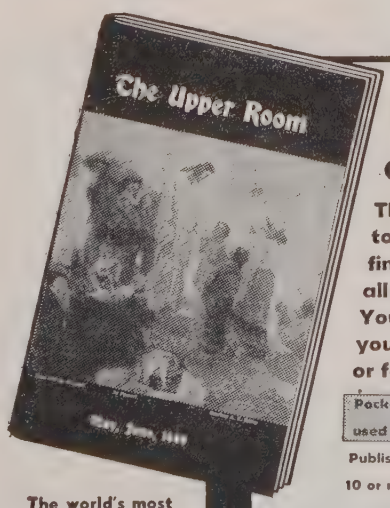
4. The pastor who dedicates the home will probably present to the family the *Certificate of Home Dedication* (available from The Upper Room) properly filled out. This certificate not only carries the Dedication Service but also suggests a number of activities which will help the family to grow in spiritual living. It also contains a list of good leaflets dealing with the subjects of the Christian home.

Let the closing words of this article be the words of the opening statement of the Dedication Service: "If we are to have a Christian world, nothing is more important than having Christian homes. Without the co-operation of Christian homes, the work done by the church and other good institutions is very largely discounted. Every family should determine that it will have a Christian home and should enter into covenant with God as a family to make its home Christian."

THE HANGING OF THE CRANE

"One morning in the spring of 1867," writes Mr. T. B. Aldrich, "Mr. Longfellow came to the little home in Pinckney Street (Boston), where he had set up housekeeping in the light of our honeymoon. As we lingered a moment at the dining-room door, Mr. Longfellow turning to me said, 'Ah, Mr. Aldrich, your small round table will not always be closed. By and by you will find new young faces clustering about it; as years go on, leaf after leaf will be added until the time comes when the young guests will take flight, one by one, to build nests of their own elsewhere. Gradually the long table will shrink to a circle again, leaving two old people sitting there alone together. This is the story of life, the sweet and pathetic poem of the fireside. Make an idyl of it. I give the idea to you.'

"Several months afterward, I received a note from Mr. Longfellow in which he expressed a desire to use this *motif* in case I had done nothing in the matter. The theme was one peculiarly adapted to his sympathetic handling, and out of it grew *The Hanging of the Crane.*"



The world's most widely used devotional guide

Except Ye Come as Children . . . .

The cover of the May-June issue points to a spiritual truth such as our readers find each day. Here is Christian truth in all winsomeness, challenge and comfort. You, too, will find each day brighter if you will give a few minutes to personal or family devotions with The Upper Room.

Pocket edition — Primarily for youth, also widely read and used by men and women who find it convenient to carry.

Published bi-monthly, subscriptions $1 for 2 years; in bulk — 10 or more copies to one address, 5¢ per copy.

THE UPPER ROOM Nashville 4, Tennessee

PARSONAGE

FAMILIES

**The pictures of
these fathers and mothers
and sons and daughters
of the parsonage
were taken by Earle H. MacLeod
during the Crusade for Christ.**

Top:
**The Harold D. Neel family
in Indiana**

Middle:
**The Don E. Schooler family
in Oklahoma**

Bottom:
**The J. B. F. Yoak, Jr., family
in West Virginia**

THE PARSONAGE TRAINS CHILDREN

by R. L. Hunt, Layman
Editor, Phi Delta Kappa
National Education Magazine

Charged with the duty of introducing the distinguished speaker to the audience that night, I went to the library for the WHO'S WHO volume. That night, among other things, I said, "—Our speaker tonight is a son of the parsonage. He is one of three brothers from one parsonage home to reach distinction. . . ."

As I said it, I was wondering, what is it in the parsonage that gives the boys in it such a good start? Why do children of the parsonage attain the distinction of listing in WHO'S WHO, far beyond the proportion of their numbers in the total population?

You may have better answers, but here are some of mine.

Children of the parsonage get a good start because, in spite of human failings, the deed goes with the word. From the pulpit is preached the fact of God; in the parsonage is practiced the fact of God. Instead of each person trying to have his own way, the will of God is sought by the family in the parsonage. This effort is a basic social discipline.

Learn to Get Along with People

Four out of five people who are discharged from jobs in business and industry are fired because they do not get along with people. Theirs is not a lack of intellect, a lack of knowledge, a lack of industry.

How can you get along with people? If two people each try to have their own way, there is no chance for agreement. One can win, but if so one must lose. If both try to do the will of God, there can be success for both. The parsonage discipline in seeking the will of God rather than one's own way gives a mind-set and a habit carried through life. The world gives back what you give to it; there is rich reward for the one who seeks the right and the welfare of others and his own.

Getting along with people is an essential for success in almost any line of business. Where else could you get the training in getting along with people that you get in the parsonage? The parsonage child goes to the new town, a stranger. Already set up for him or her is a whole set of friends, chosen through no effort of his own. He must get along with the son of Mr. A—of the board of stewards, with the daughter of Mrs. B—, pillar of the church finances! If not, papa, embarrassed, may spank!

Where else will you meet people so easily, people of all classes and occupations? "The rich and the poor meet together; the Lord is the maker of them all" is written over the church doors. It happens, too, in the parsonage. Sometimes you learn that the man in the fine house with his fine feathers is stingy, that the mouse in poor clothes is generous. You learn to look beyond clothes, beyond the accidents of human physiques, to the person wrapped up in that package.

The parsonage child finds a welcome in nearly every shop and store in town. He gets an insight into occupations that is the basis of successful vocational guidance. The experiences gained in meeting people of all ranks stands the parsonage son in good stead in any line of business. Many a business is made up of "contacts," part of the equipment of every parsonage child.

The parsonage child is moved in The Methodist Church on the average of something like every three years. It sometimes hurts to move, but the experience does something for the child. In the new town you see what is there; you can compare it with what you saw in the old town. From such comparisons may come knowledge, experience, perhaps even wisdom. For you meet a new person who acts like Mr. C—, whom you remember. You find that under like circumstances, he responds in the same way. You discover there are patterns of human behavior. The rules learned, you are at an advantage. You can become a practicing psychologist!

Learn to Get Along

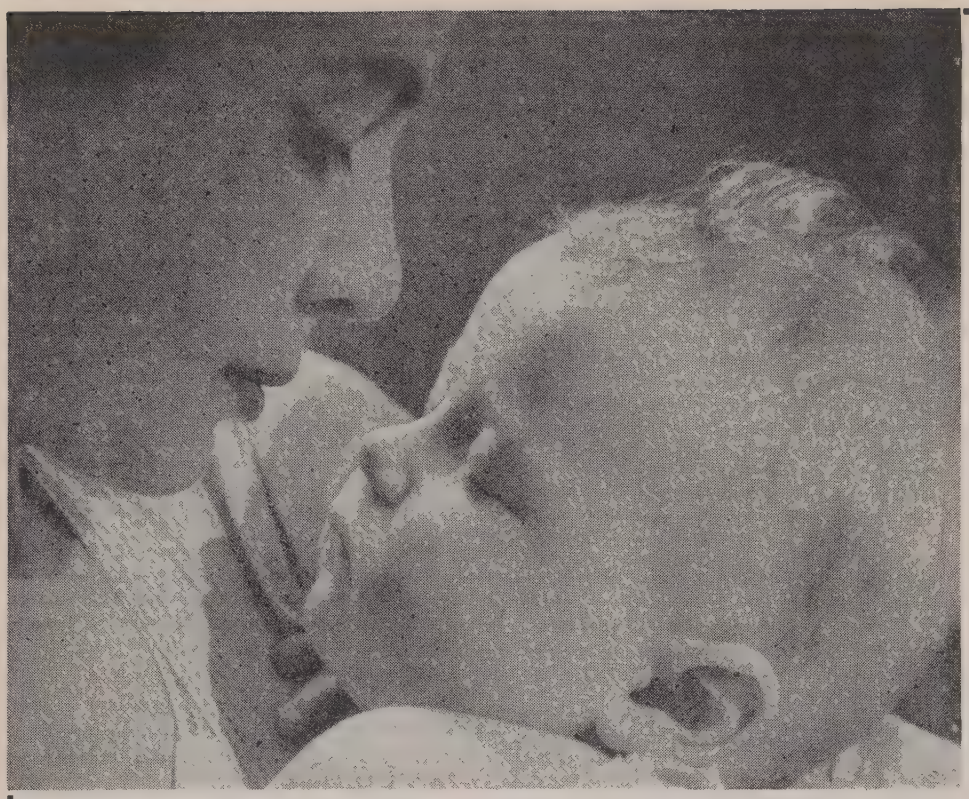
Preachers have to live within their income. That income is seldom high, which means you live simply. You do not miss the extravagances you never had. Not for you is the golden spoon that makes a dependent of you! The thrifty way of life which is your habit is an asset in the business world. You learn to work and save for what you want. This shows up particularly in the matter of going to college, where you cheerfully invest today for the rewards which are to come tomorow. Education is a good investment, and it does pay off.

But you learn not to accept the intolerable, to discern between the things that cannot be helped and the things you can mend. Part of the divine urge of discontent in the parsonage product is the heritage of the mother in the parsonage. She has to take catch-as-catch-can parsonage houses, mix them well with old furniture and imagination and little money, to present to the caller a home good as a model for the community to follow! Her son is he who would take the whole sorry scheme of things as they are, to rebuild a world made fit for the people in it!

Learn to Serve

Whether you wish it or not, as a child of the parsonage, you stand as a representative of your faith. The eyes of your world are upon you. Criticism comes quickly, and sometimes it hurts. But, in a sense, you are an ambassador. You are clothed in an invisible uniform, to whose traditions you must be true. With the eyes of your world upon you, everything you do matters, is significant. Much of what we are is created by the expectations of our associates. Much is expected of the parsonage child, much of it in prayer. Faith creates a person better than we could be without such a stimulus.

Finally, the service motive is easily learned in the parsonage. "What can you do to help Mr. —, who broke his leg?" You learn by going over to his house, doing the things which help in that home. The very word "minister" means to serve. The world is built by a reasonable God. What seed we sow is reaped. The person who serves well is well rewarded. As the Rotary Club motto has it, "He profits most who serves best." The business founded upon service will thrive, for it is the practice of a Golden Rule.



New Upper Room Radio Series for National Family Week May 1-8, 1949

ACT NOW

If you want to get this series for your radio station, act quickly. The number of available transcriptions is limited.

ALL GOOD THINGS BEGIN AT HOME

The Upper Room Radio
Harry L. Williams—*Director*
1908 Grand Avenue
Nashville 4, Tennessee

We plan to use the 1948 National Family Week series of 6 fifteen-minute transcriptions (sixteen-inch discs at 33 1/3 r.p.m.) ALL GOOD THINGS BEGIN AT HOME.

Check

Which

☐ Loaned Free for Radio Broadcasting on sustaining time. Series must be returned after use.

☐ Outright Purchase $15.00 per set

Send to: _____

Street Address _____

City _____ State _____

Radio Station _____

Power _____ Frequency _____

Broadcast Schedule _____

Application by _____

Title _____

(Application Form)

LOANED FREE FOR RADIO BROADCASTING

This series of six transcriptions will be loaned free to religious or civic sponsors or to *radio stations* as public service broadcasts. Each program contains a sixty-second fade back spot for use by sponsor or radio station.

The Six Episodes

ALL GOOD THINGS BEGIN AT HOME

1. Democracy Begins at Home
2. Question of the Family Car
3. High Finance on a Low Income
4. Home Builders Are World Builders
5. Families That Play Together Stay Together
6. Families That Worship Together Stay Together

Photo: Courtesy E. R. Squibb & Sons and the Board of Hospitals and Homes

REMARKABLE SUCCESS IN
First Area Training Conference
IN THE NEW QUADRENNIUM

by E. E. Franklin, District Superintendent
Lafayette, Indiana

In the midst of rain, over icy roads, and with a far too brief time for preparation, the churches of the Lafayette District provided the laboratory experience for a most successful Visitation Training Conference for the selected Evangelistic Directors of the Indianapolis Area.

Among the accomplishments, there were 983 people interviewed, 232 first decisions made, and 270 transfers secured. The total won for Christ was 502, or a little more than one-half of all the people visited.

The leader in this campaign was Methodism's new Director of Visitation Evangelism, Dawson C. Bryan of the General Board of Evangelism. He demonstrated a thorough understanding of all the issues involved in visitation evangelism and inspired preachers and laymen alike with the conviction that this work is not only important but also that it can be successfully done. His teachings were Christ-centered and workers were instructed to win people to a surrender to Christ first and to membership in the Church second as a logical sequence of their decision.

Pattern—Schedule

The conference opened on Sunday in a very impressive manner. Dr. Bryan preached at three churches, met the students of the Wesley Foundation at Purdue University in a fellowship hour, and conducted a mass meeting of some 800 interested people at 2:30 in the afternoon.

On Monday through Thursday, the ministers of all the participating churches met at 10:00 o'clock for instructions and discussion. At 1:30 P.M., Dr. Bryan met with the class of some 30 ministers chosen by the district superintendents from over the Area for their special interests in evangelism.

Their training was designed to prepare them for conducting visitation campaigns in churches or groups of churches throughout the Area and in the Church at large. As a further important step in their training, these men accompanied the pastors to their respective charges and instructed their workers at a 6:00 o'clock P.M. luncheon meeting and assisted them in the visitation which followed.

Other Denominations

The churches in Lafayette preferred to meet at one central place where the laymen were instructed by Dr. Bryan. Eight non-Methodist churches in Lafayette accepted the invitation of the Methodists to join in this campaign. By reason of this co-operative effort, the program received wider publicity and made a greater impact on the community. This group was made up of Baptists, Christians, Evangelical United Brethren, Federated, Episcopalians, and Presbyterians. In this united effort, the Methodists enriched their fellowship and surrendered none of their freedom. The non-Methodist churches accounted for approximately one-fourth of the decisions secured.

On the Purdue Campus

The question of how to administer to the 4,000 Methodist preference students at Purdue University constituted a challenge which called for prayer and careful planning. The major part of this responsibility was assigned to the Minister of Students at the Wesley Foundation, Charles M. Smith, and to one of our young pastors, G. Ben Hershberger.

When the call for workers was given to some 75 students, the most of them responded with a surprising readiness. For four evenings they visited students in dormitories and barracks, and returned to report their results with mounting enthusiasm. In only a few instances did they encounter indifference or an unfriendly attitude. Within the space of these four evenings, it was demonstrated that young people on the college campus are as much interested in religion as are any of our people, and that students can call upon students with the same ease and effectiveness as other workers can call upon families in their homes.

All Kinds of Situations

Are there any barren fields?

There seems to be a prevailing idea that some fields are ripe unto harvest, while others are void of promise.

In this campaign, there was represented almost every type of church. Some were in the city and others were in villages, and in the open country. Some were in neglected fields and

The Area Training Conference above was the week of January 17. The picture to the left is that of Dawson C. Bryan and the Directors of Evangelism of the Rio Grande Conference, taken the next week during the Training Conference at Houston, Texas. Since these dates in January, Dawson C. Bryan has held Visitation Training Schools almost every week. Among the places may be named Muskogee, Savannah, Los Angeles, El Paso, Flint, Memphis, and Carbondale.

others in fields that had been well cultivated in recent years. Some were Methodist, and others were non-Methodist, but in every instance the results were in proportion to the efforts put forth. A little more than one-half (53%) of all the people visited were won to Christ and the Church.

In one neglected and badly discouraged church, a preacher-layman team called the first night on eleven people and won 9 to Christ. In another church of similar circumstances, two teams in one night won 18 out of 19 people interviewed, the most of whom were first decisions.

The Stidham Memorial Church, located in the open country five miles out of Lafayette, presented a good example of what can happen in a community that has been well cultivated. For a number of years, two former pastors conducted in this parish successful visitation evangelistic campaigns. One might have concluded that very little was left to be done. However, the new pastor, A. R. Ashley, with two visiting pastors, organized and instructed a large group of workers who for four nights made their visits in a diligent and prayerful manner.

The reports on the fourth evening showed that 172 people had been interviewed, 73 first decisions made, and 27 transfers secured for a total of 100 new members. Some 17 of this number are to unite with other churches.

Other Results

The campaign closed Thursday night on a note of victory. Preachers and laymen alike gave evidence of great joy as they related their experiences in winning people to Christ and the Christian way of life.

In addition to the new recruits won and the spiritual uplift that came to the workers, there were certain other developments which have significance for the future. Personal visitation as a method for winning men to Christ grew in favor with everyone. There was a positive conviction that a much larger campaign should be planned for some future date.

Certain pastors who thought best not to bring their churches into this campaign attended the classes and will be better prepared to direct their own campaigns when the time is opportune.

Finally, the fields were seen to be so "white unto harvest" and the response so fruitful that pastors went home resolving to form some permanent organization to do regular and systematic visiting throughout the entire year.

TO REACH AND WIN THE FAMILY

Every Methodist Family

- Enrolled in the Christian Family Movement
- Practicing daily family worship
  —The Upper Room will be found invaluable for this
- Creating Christian homes and Christian communities
- Worshipping together in church

One Million Baptized Children

One Million Baptized Children should be enrolled on Preparatory Membership Rolls during the quadrennium

Every Methodist Family

Should become an evangelistic agency to win its members and friends For Christ and His Church

Our faith demands that we Evangelize families to make » » » » » a Christian world

GOAL

Every Church Win "1 for 17"

—One person on confession of faith this Conference year—
—for every seventeen active members—

Has Your Church Done This?

If your church did not have a week of visitation evangelism before Easter, have one in late April or May
Secure the necessary literature from TIDINGS on the enclosed order blank

METHODIST WORLD SERVICE

by Dr. Thomas B. Lugg, Treasurer
General Commission on World Service and Finance

"World Service" is a name frequently used by Methodist people.

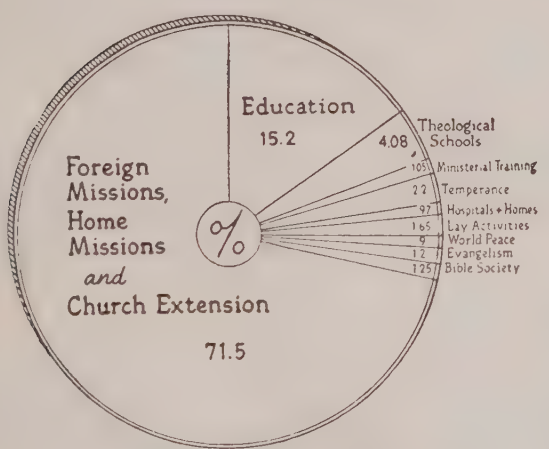
That the meaning of "World Service" is not always understood is attested by the question raised by a member of the Official Board of one of Methodism's larger churches. When the budget for the new year was presented, he asked "What is this item called *World Service?*"

"World Service" is used by many people to mean the entire apportioned benevolences of the local church. The full name for these benevolences is "World Service and Conference Benevolences."

Each Annual Conference, upon recommendation of the Conference Commission on World Service and Finance, sets up a budget of Conference Benevolences. Your Annual Conference Journal and Year Book or your Conference Treasurer can provide a list of these benevolences; and also the share of your World Service and Conference Benevolences going to the Conference causes.

"World Service" as defined by the General Conference, is the covering or over-all name given to the eleven general Boards and Agencies of the Church. The accompanying chart shows the division, after Conference Benevolences have been deducted, of the benevolence or World Service dollar. After the indicated fixed amounts are paid to the Board of Pensions, the World Service dollar is divided as indicated.

THE DIVISION OF THE WORLD SERVICE DOLLAR



ANNUAL FIXED AMOUNTS

PENSIONS:

Illinois Corporation	Missouri Corporation	Ill. Corp. Deaconess
$85,771	$61,880	$32,000

Addressing the Board of Hospitals and Homes recently, Dr. Henry W. Blackburn, Superintendent of the Miami District of the Florida Conference said, "Every one of the World Service Boards and Agencies has been at work or has helped the work of each and every one of my churches within the past few weeks." A glance at the list of World Service agencies listed above will verify the truth of this statement.

Take, for one example, the Board of Evangelism. *The Upper Room* is going into every section of the United States and into nearly every country of the world. Devotional Radio programs, which are available for use by local stations, are reaching millions. TIDINGS carries an evangelistic message and program to every pastor every month through its magazine, ***Shepherds,*** and makes available helpful evangelistic materials. The programs of visitation and preaching evangelism encouraged by this Board are bringing new spiritual life to established churches and are a means for the organization of many new churches. Each agency in its own field is giving equally important service.

The Advance for Christ and His Church has for its first "action objective" a 33-1/3% increase in the amount apportioned to each Annual Conference for the 1944-48 quadrennium. In fact, the local church is asked to accept a 33-1/3% increase over the World Service apportionment of 1944-45 before accepting an Advance Fund Special.

This request is made because of the basic importance of World Service. The day-by-day program of the Boards and Agencies is made possible by the regular gifts to World Service. The General Conference considered World Service so important that it urged the local church to think of the 33-1/3% increase as a minimum. Every church interested in expanding the work of the Kingdom of God will endeavor to lift World Service far beyond the apportionment.

Many churches use the Easter offering as a time for securing additional World Service. Special literature and offering envelopes may be secured free by writing "The Service Department," 740 Rush Street, Chicago 11, Illinois.

In these days when the Church has the only workable plan for World understanding and cooperation, everyone will surely desire a part in the program of world redemption by supporting Methodist World Service.

BETTER THAN BOMBS

When arranging for the reburial service of a young man killed by a Jap sniper in Palan Island, southwest Pacific, the parents said, "Brother W——, we would like to make a gift to World Service that can be used in Japan."

"Four years ago," continued the parents, "we hoped that all the Japanese would be killed—now we have changed our minds. We feel now that the Christians of America have failed by not sending the gospel to them."

"We want our gifts to be used to help prepare some young Japanese boy who is preparing for the ministry."

World Service is the way The Methodist Church seeks to help in World Redemption.

The Sunday Evening Service

by L. O. Smith, Pastor
First Methodist Church, Lyons, Kansas

I have always believed in the Sunday evening worship service and have been able to maintain one thus far in my ministry. Time was when the evening service was the great evangelistic opportunity of a church. When that day passed many ministers apparently gave up without attempting to replace the evangelistic service with another type of evening meeting. I have the conviction, however, that we need an evening meeting and that there is a definite contribution to be made to the life of our church people by such a service.

With that conviction I started two years ago, on what was a new charge to me, to try and build up our evening attendance. The first thing we did was to move the service from a basement room, where it was being held, back to the sanctuary. We started to appeal to the young people to assist with the worship service and to furnish special music. If only two or three juniors were present, they were told a special story or an object lesson was used. Some laymen were asked to participate in presenting a series of stewardship lessons. Gospel singing was given an important place with members of the audience selecting many of the hymns.

A Family Night, on the fourth Sunday night of the month, was introduced and an attempt was made to draw the family together as a Christian unit. Special messages were given emphasizing the place of the wife and mother and the place of the husband and father in the home. The children and youth also received special messages on their relationship to the home.

One of our fine young married couples was given the responsibility of directing a youth choir, and soon we had twenty to thirty young people staying for the evening service and furnishing a special number.

Next, we secured new motion picture equipment and one of our experienced men wired the sound through our public address system giving us an excellent system for showing films. Some of the pictures which we have found to be excellent are: 'The Power of God," "Reaching From Heaven," "Beyond Our Own," "And Now I See," "My Name Is Han," "The God of the Atom," "The God of Nature," and "Desert Symphony." We have the following films dated for the next four months, "Youth for the Kingdom," "Messengers of Peace," "The Salt of the Earth," and "I Am With You."

We never show a film, at the worship service, just for entertainment. Each film must have a definite religious message and we preview each one regardless of the advance information on it.

Moreover, in some of our evening services we make use of members of various church organizations and have recently used the Wesleyan Service Guild, Junior Fellowship, Methodist Youth Fellowship and Intermediate Fellowship.

Recent Schedule

With the approval of the Official Board we carried out the following schedule of evening services for the winter months. The first Sunday night of the month we have a musical program given by the Fine Arts faculty members and students from Southwestern College. We agreed on a definite amount for transportation and a small honorarium for each of two guests for each program. We have had an organist and Negro student baritone, and a pianist and a student soprano. As pastor, I conduct a worship service and bring a short message before each of these programs.

L. O. Smith, pastor, in the pulpit of the First Methodist Church at Lyons, Kansas.

For the second Sunday evening we stress our youth work with a special message of interest to youth and follow the service with a social period for the young people, and the church pays for a film and for refreshments. However, we vary this and do not always have a film but take more time in recreation.

The third Sunday night is for the showing of these fine religious films and we try definitely to link the message of the film with life in our local situation.

The fourth Sunday evening is Family Night. Recently we presented a dramatization of the Dedication of a Home as suggested in our *Discipline*, and on another evening we had a musical program by one of our local families, every member of this family taking part.

We had fifty of our youth in our choir for our Christmas program, and following the service they broadcast a twenty-minute program of carols over our tower chime system. In our present schedule the young people meet at 6 P.M. for choir practice and at 6:45 they go to their youth meeting. At 7:30 they come into the sanctuary and serve as our evening choir in the worship service.

Keep Service Informal

Our service is always informal, and this appeals to many of our people. In this type of service we are getting individual participation which is helpful; we are getting folks into the church on Sunday night; and we have opportunity to teach churchmanship and to tie many of our families to the church program.

Of those received into the church last year on confession of faith, many were young people who made their first contact with the church through the evening service.

For those who might be wondering about the added expense for musical artists, films, refreshments, etc., let me say that after a close check for three months we have found that the evening offerings are more than taking care of the added expense.

What has happened to our attendance? Our average for the past twelve Sunday nights was 183.

Sunday Evening at Lyons, Kansas

The youth choir on Sunday evenings reaches the young people themselves, helps to bring their families to the services, and creates an atmosphere that otherwise would not exist.

A picture of part of the Sunday evening congregation at Lyons, Kansas. Many of the boys and girls in the congregation belong to the Junior Choir.

The Junior Choir brings special messages in song from time to time, and thus shares with the Youth Choir in contributing to the services.

National Family Week

May 1-8

5 helpful ideas for your church

1. **Demonstrate Family Worship.**
   Many families do not realize how easy it is to have family worship with the aid of THE UPPER ROOM. Set up demonstrations before various groups. Better still, have a demonstration at a regular church service.

2. **Dedicate copies of THE UPPER ROOM.**
   At the close of a church service and before general distribution of THE UPPER ROOM is made, have a brief service of dedication for the copies that are about to be distributed. Dedicate them with a brief ritual or with a simple prayer to the ministry of comfort, evangelism, and spiritual growth.

3. **Visit Every Home.**
   Either just before or during Family Week have someone from your church visit every home with a friendly invitation to join in church services and in private and family devotions. Leave a copy of THE UPPER ROOM and other appropriate literature.

4. **Set Up a Literature Table.**
   Many agencies including THE UPPER ROOM make available helpful literature for Family Week. Why not have a supply on hand for your people?

5. **Encourage Radio Listening.**
   Encourage listening as a family to the best in family radio programs and to special broadcasts like THE UPPER ROOM Family Week series.

their group. The pastor or lay leader should have opportunity to speak for the church as a whole.

6. We can remove dead timber from our Membership Rolls in accordance with the provisions of the *Discipline*. This action must be taken in penitent recognition of failure after all efforts to avoid it have been in vain. New members tend to measure up to the standards of those who have gone before them; if thirty or forty per cent of our members are inactive, how can we expect to make membership significant to our initiates?

The church ought not to apologize for requiring minimum standards of participation; it should apologize for not requiring enough. A church already overloaded with inactives is in no condition to assimilate new members.

Do not give up on those removed from active rolls. Many of them are prospects still and should be cultivated.

7. We can make every effort to get new members into active participation at once. During the first two weeks they should get to know their sponsors and many other new church friends; their pledge card should be signed and boxes of envelopes delivered. Within the first two months we can discover usable talent and put it to work in the choir, in teaching, ushering, etc. (Caution: do not start them on something too difficult; let them develop gradually under your observation and guidance.)

Getting new members to be generous and loyal and busy in the early weeks insures permanence.

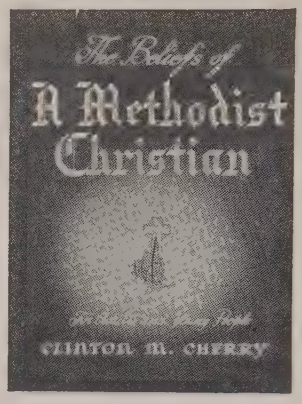
8. We can strive to make participation in the life of our church a real adventure. Many of our new members come to us with eager expectation of real and significant service for God and His Kingdom. Sometimes they are terribly let down because they find us so tame.

We love to sing and speak as if we were marching valiantly with streaming banners to the conquest of a world for God. What do we do when our singing and our speaking are ended?

We have tried in our evangelism to confront our people with God in Christ. Now in the church we must confront them with the world and its need, we must draw them on to share in the great adventure of the Christian mission in our community and in our world.

The primary concern here is to lift the life of the whole church to higher levels of vision and consecration and service. We can then draw our new members into the marching columns of a church where the Christian life is a great and creative adventure.

The Beliefs of a Methodist Christian



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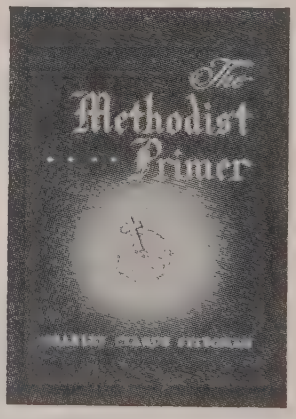

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A Message to Pastors---by a Pastor

AFTER MEMBERSHIP SUNDAY

---A Program for Assimilating New Members---

Stanley K. Jensen, Pastor
Union Methodist Church, Jacksonville, Illinois

We have received a company of new people into the church. By pastoral visitation and by classes we have prepared them to some extent for membership in the church. We received them in a service which possessed dignity and beauty and power and, as far as possible, we led them into a real experience of consecration. After the service they were warmly welcomed by many of our members.

If we have done our work well up to this point we will have a fair rate of survival; however, if our labors and our plans cease when we have brought our prospects to the immediate goal of membership in the church, we will have a high mortality rate on new members.

Here are some things we can do after Membership Sunday:

1. We can assign each new member as a special responsibility to someone in the church. Sponsors should be selected, if possible, on the basis of age groups and common interests. Sometimes it is possible to assign a family to a family—in which case the young folks in the sponsoring family act as sponsors to the young people in the new family, etc. At times it is necessary to assign separate sponsors for each member of the new family in order to assure to each of them an entree into their special age and interest group in the church.

Sponsors must be instructed by the pastor; they should receive an instruction sheet with specific things to do. Suggest an early call, an invitation to the sponsor's home, a ride to church and Sunday school and church activities. Be sure your sponsors take pains to introduce their charges to others in the church. The first month is urgent, but the responsibility should extend to at least six months or even a year.

2. We can continue our special pastoral ministry. Most of us make several visits during the time of preparation for membership, but we are apt to let up on our special efforts after the members are received. Though we are all pressed for time and our capacity for making calls is limited, we need to face the fact that the weeks after Membership Sunday are as crucial and decisive as those before. Up to Membership Sunday we concentrated on a sincere decision; now we must concentrate on integration in the church and that growth in the Christian life which fulfills the decision which has been made.

It is important to call within two weeks and to visit specifically about their response to the church and their increasing participation in its life. We must be watchful for special opportunities for our pastoral ministry. We have found that where there is an early opportunity to be especially near to a family in a time of trouble, for example, that a bond is established between the family and the church which the minister represents. In one case a letter which helped a boy was an important factor in binding a whole family to a church.

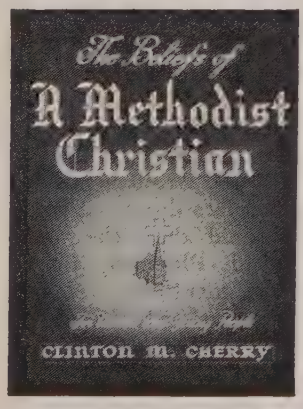
The pastoral ministry in the weeks after Membership Sunday is as important as anything that may be done by our lay members.

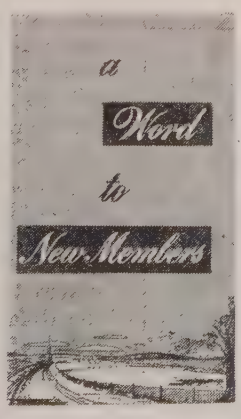
3. We can enlist the help of church organizations. There are existing circles of fellowship which can help to draw others into the main stream of church life. (Beware of the organization which creates only an eddy of its own away from the main stream.) Organization leaders must be instructed in ways they can help. Have an automatic mailing of information about new members to organization leaders, teachers, and others responsible.

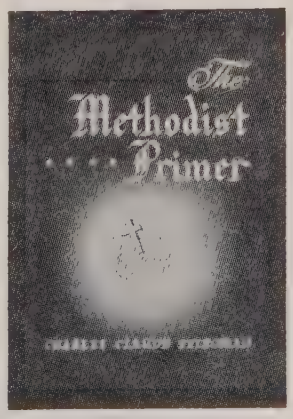
4. We can place in the hands of new members a packet of helpful materials. Baptism and membership certificates, devotional helps such as *The Upper Room,* copies of church publications such as *The Christian Advocate,* a mimeographed description of the local church with listings of officers and programs, if not used before membership, a book such as Selecman's—*The Methodist Primer*—these are helpful items to include. A letter on stewardship including a statement on the budget and financial program of the church may be sent separately or enclosed with a pledge card and boxes of envelopes. (It is usually better to have the pledge card delivered by a skilled visitor.) A gift *Advocate* subscription from the church is well worth the cost.

5. We can give recognition to new members at receptions held quarterly or at least annually. New members may be seated with their sponsors at a place of honor. The program should include introduction of new families. Organization heads should be invited to speak briefly of the interests and activities of

Give these to your new members







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TITHING

A Law of God and the Duty of Man

By William O. Gantz, Layman
Newtown, Buck County, Pennsylvania

Tithing has long been treated as an institution of the Church and applicable to churchmen only. It has come to mean the payment of a tenth of income for religious purposes, and that may be because persons of religious turn of mind have been its chief advocates.

Man is a "religious animal," and no race, clan, tribe or sept has been discovered without religious beliefs and ceremonials; and all men, however remote, are related to a primal ancestor. One must believe that certain implantations of religion have existed "from the beginning."

At such an hour as this, it may be worth while to rethink tithing and try to see if it is reasonable to limit its application to professing members of the church, thereby excluding the majority of the human family from the soul-satisfying uplift that comes from doing what the Creator may have intended to be a chief duty of man—i.e., to give Him His due.

The one who wrote that "All men are created" and "endowed by their Creator" has never been accused of narrow bigotry. By his own statement on his epitaph, he was "Author of the Statute of Virginia for Religious Freedom." So it may be fair to start with the ideas in these two groups of words from our own Declaration of Independence, showing belief both in "creation" and in "endowment" by the Creator.

God Has Laws

That most illuminating book by Lecomte du Nouy, *Human Destiny,* a summary of which appeared in *The Reader's Digest* of March, 1947, under the caption, "God's Newest Witness, a Biologist," shows how laws of the Creator (by whatever name He may be called), have guided the upsurge of the race of man through a thousand million years. We may not *know,* but it is fair to assume that the Creator desired to have on this planet, Earth, creatures of high character. He could have made a perfect man, but He did not. He gave a certain freedom of choice, implanting in man some of His omnipotence. The liberty to choose, necessarily involves the danger of imprudent, if not unwise, choice. But as surely as man learns to do by doing, he develops character by overcoming the forces that would pull him down.

Now in this law-controlled world, is it not reasonable to assume that man has been given some guidance?

What is the *summum bonum* in the life of man? Is it not the development of a strong character in a society in which the highest moral principles shall rule? Is there any controversy, worth mentioning, as to what is a desirable citizen from the standpoint of morals?

Is there any cultural progress, any moral improvement, or even any perfecting of religion, that is not based on the belief that man is moral and has the power to choose?

Is there any doubt about the necessity of emphasizing these truths?

Is there any doubt that the higher moral ethical, and spiritual truths require a greater expenditure of energy in their spread than do the truths of a lower level?

If man is really a creature of the Creator and responsible to Him for the development of a strong character and the bringing about of a constantly-improving order of things, is it not reasonable to believe that the Creator implanted in His creatures some ideas as to how this could be done? The answer must be "Yes!"

Did the Creator implant in man the idea that a part of man's production, or income, belongs to the Creator and is to be used to bring in a new, better, and higher order of civilization?

The Tithe Is a Law

Alexander Cruden, whose *Complete Concordance* compiled in 1737 still stands as an authority, in his paragraph under "tithe" says:

"The most barbarious nations and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation; others have done it upon particular occasions, and by the impulse of a transient devotion. Laertius says that when Pisistratus, tyrant at Athens, wrote to Solon to persuade him to return to Athens, he told him 'that everyone there pays the tithe of his goods for the offering of sacrifices to the gods.' Pliny says that the Arabian merchants who traded in spices durst not sell any till they had paid the tithe to their god Sabis. And Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."

Apparently, therefore, long after these people had forgotten their Creator, they retained the habit of tithing, paying their tithes to their man-made

This article is from an address delivered by William O. Gantz, LL.B., at the Chapel of Drew University. From 1913 to 1929 Mr. Gantz was Counsel to the Board of Foreign Missions of the Methodist Episcopal Church.

REPRINTS

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---An article on Tithing that is different---

gods. All of this was long before they could have heard of tithing from recorded Biblical history.

Since the erudite Cruden wrote his *Concordance* to explain the Scriptures, he might have been expected to be an advocate of the idea that the tithe originated in the writings he was expounding and in the Mosaic law, as so many moderns have mistakenly argued. He does recognize that the tithe is Biblical, but at the same time he quotes to show that the tithe is also extra-Biblical.

To get the true setting, let us look at the Bible record. As a matter of course it says nothing about the practice of tithing among peoples other than those in the Bible genealogy.

The Old Testament Recognized It

The earliest records of offerings to the Creator are found in Gen. 4:4, where Abel's offering of "the firstlings" called forth "respect." And in the Bible narrative "firstlings" and the "tithe" are closely related.

Then, untold centuries later Abram came out of Ur of the Chaldees, and from his first recorded income (of spoils) gave tithes to Melchizedek, priest of the Most High God (Gen. 11:31). It is fair to ask, where did Abram, later Abraham, get the idea? This was many centuries before Moses, and two generations before the oft-cited vow of the old patriarch Jacob that "of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28:22.)

Thus it is clear that tithing was known and practiced before the Mosaic Law and "the tables of the law," or before the revelation thereof through Moses to the children of Israel.

For the relation of the tithe to the Mosaic Law, let us look again at the Bible record. The first mention of the word "tithe," in the part of Leviticus devoted to laws and practices, shows that the tithe does not purport to be a part of that (Mosaic) Law. It is found in a statement of fact, and not of law. Read Leviticus 27.

Leviticus 27:1-25 relates to the "estimation" (appraisal or valuing) of articles, and even of human beings "offered," "devoted," or "sanctified" under the provisions of the law or custom then prevailing. The gift might be a person (vs. 2-8), a beast (v. 9), a house (v. 14) or a field (vs. 17-25). Then comes verse 26 and a new paragraph with an entirely new thought: "ONLY the firstling . . . no man shall sanctify it . . . it is the Lord's." Then verse 30 (in the same paragraph), says: "AND all the tithe of the land . . . is the Lord's: it is holy unto the Lord."

The Tithe Is Already God's

There can be but one construction, one interpretation, one finding of fact, and that is this: A man may "give," "devote," "offer," or "sanctify" anything that he possesses, *except* those that already are the Lord's. Those are not man's to give. The word "only" (verse 26) coupled with "and" (verse 30) marks the change of status of the tithe as distinguished from all other possessions.

Under this interpretation the fiery rhetoric of Malachi (3:8) becomes crystal clear. "Will a man rob God?" (Will a man ROB God? Will a man take from God that which belongs to Him? That which belongs to Him, not because of the Mosaic Law, not even because of Biblical practice, but, as Cruden says, "out of a principle of religion common to all men"?)

Moreover, under this interpretation, in a world made by its Architect to be controlled by law from the beginning, the labeling of the tithe as "legalistic" is no condemnation. Rather, it is a high compliment, for it relates the tithe to the divine plan for all men and makes it an instrument for the carrying out of that plan.

Jesus Recognized It

Since most Americans admit, even claim, that this is a Christian nation, and since many non-Christians admit that Christ is the perfect character and that His Sermon on the Mount contains the framework of an ideal social order, it may be enlightening to read what He says about the tithe. Read His statement in Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites!" not for paying tithes of mint and anise and cummin, but for omitting "the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

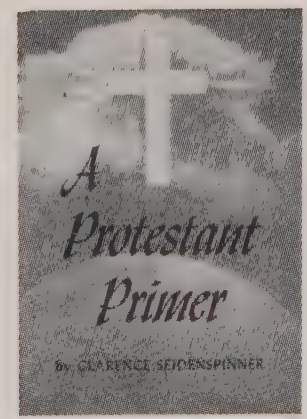
Of course, He was speaking to Jews, and some have claimed that therefore this applies to Jews only. But since the references to Leviticus show that the tithe does not purport to be a part of the law of Moses, and since history reveals that tithing was practiced by peoples who knew neither the law of Moses nor the Old Testament, those passages from Matthew might as well have been addressed to a Wall Street Bankers' Convention, or to the Methodist General Conference of 1948, IF the Master had found against them the same causes for WOE.

Tithing a Christian Duty

There is a surprising likeness between "the tithe . . . is the Lord's" and "Remember the Sabbath day to keep it holy." Neither brings into being a new institution; each merely emphasizes something that already existed. Surely Jesus did not release any one from either the institution of the tithe or of keeping the Sabbath holy.

What Christ *commends* is to the Christian *a command.*

But it would seem that the duty to tithe is older than Christianity, wider than Judaism that preceded it, and more inclusive than all the religious sects that now exist. It is "as much a debt as any obligation" ever imposed.



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Just as murder was a crime before "Thou shalt not kill" was inscribed, so it is that many primal duties are inherent from the nature of things. Isn't it likely that *tithing is one of such duties?*

One may not know of a certainty, but does not the foregoing warrant the belief that there was imparted to man a plan by which he could:

1. Acknowledge his allegiance to his Creator? and
2. Provide for the propagation of truth, to make men wise, better, and more dependable?

Does it not seem that tithing was that impartation? Otherwise, how did it become so widely practiced? How did Abram learn of and accept it? How did it take such hold as to enable men to overcome natural tendencies and selfish interests, except it be, as Cruden says, "out of a principle of religion common to all men"?

Assuming then that there is a law of the tithe, which is binding upon all men everywhere, the problem of tithing is still unsolved. Law (even primal law) and duty (though sanctioned by conscience) do not alone produce results.

Tithing Helps a Person

It is sometimes helpful to consider the probable subjective results. Let us inquire as to the effect upon a person of a sincere desire and effort to comply with law and duty. Since the act of tithing requires the payment of larger shares of income than most persons allot for divine purposes, the very act of setting aside the tithe regularly and faithfully will leave its imprint upon the soul, and will focus the mind upon altruistic endeavors toward making the world better. This will necessarily inculcate habits of thrift and frugality. Likewise, this will give proper perspective. Has anyone ever seriously questioned the truth of the statement that "Where your treasure is, there will your heart be also"? (Matthew 6:21.)

But best of all, tithing will literally emancipate the tither from the slavery of "giving by spasm." With God's tenth set aside at once upon receipt of income, the tither becomes a TRUSTEE dispensing God's bounty, instead of a miser doling out that which he previously had felt to be his own. This, alone, assures an uplift of soul of such sublimity as must be experienced to be believed.

Does tithing impoverish the tither? Ask the untold millions who have found that nine tenths of income and a conscience approved of God will "go farther" than ten tenths without that approval. And this result will be accomplished without bargaining or any "special providences."

It may be enlightening to look also at some objective results:

Tithing will fill the benevolence treasuries.

It will abolish money "raising" devices.

It will free church workers for real tasks.

In other words, TITHING WORKS!

Tithing worked in the time of David (I Chronicles 29).

It worked in the days of Hezekiah ("Heaps" on "heaps" II Chronicles 31:5-21).

It works today. Witness Wesley Chapel, Cincinnati; Geneva Church, New York; and many other churches.

Tithing Works Wherever Tried

While giving is not an essential feature of this discussion, "Paying" is. If the above is true—if tithing is the law of God and the duty of man—then it follows as the day the night that one cannot *give* to the Lord until he has *paid* his tithe. Moreover, it is equally true that the tithe may not measure the full obligation of the higher income classes.

Pentecost Can Come Again!

Q. What would be the result IF every minister, officer and member of the church would TITHE?

A. It would bring about another Pentecost!

It would witness such a stewardship of life and possession that would open the windows of heaven and allow God to pour out His blessing upon us, so that there would not be room enough to receive it. Evangelism and missions and God's Kingdom work would no longer be supported niggardly, but to such an extent that the kingdoms of this world would become the Kingdom of our Lord and Savior Jesus Christ.

Pentecost would soon be here.

Powerful Preaching
Enthusiastic Evangelism
Nations New-born
Treasuries Transformed
Emancipation Everywhere
Covetousness Controlled
Officials Overjoyed
Sinners Saved
Translations Triumphant

A double PENTECOST indeed!

From Easter to Pentecost

Maintain Easter Attendance

Thousands of churches used "See You in Church Sunday" materials before Easter to good advantage. If you did not do so, it is altogether possible that you can maintain attendance at Easter proportions during May and on through Pentecost Sunday, June 5. These materials are listed on the enclosed Tidings Order Blank.

Emphasize Spiritual Experience

As we approach the Aldersgate (May 24) and Pentecost season, make it a point to major on Christian experience in your Sunday and mid-week services. Use leaflets that are pointed in this direction. The Tidings Order Blank offers several for your consideration.

Methodists Are One People! Here we see Evangelism across the seas and get inspiration from

EVANGELISM IN CHINA

Program for 1949—Hinghwa Annual Conference

by W. B. Cole, Conference Secretary of Evangelism
Pastor, Putien, Fukien, China

We will take the Program of Evangelism adopted by the General Conference at its recent session for our guidance during the coming year. In order to carry out its main points to reach and win the individual, the family and society with the Gospel Message, we recommend the following for special effort:

1. **Enlistment and the training of laymen.**
   a. Laymen should be organized into Bands with their pastor assuming responsibility for their special training. One night a week throughout the year should be set aside for this training.
   b. Full co-operation with the department of Religious Education and the department of Lay Activities should be given in a program of Lay Institutes and Lay Training.
   c. In our Lay Training emphasis should be put on Personal Work (One Win One), on Visitation Evangelism with the workers going out two by two to win friends and neighbors to Christ, and on the value of personal testimony out of one's own experience.
   d. These bands of laymen should further be instructed in the value of praying for those whom they wish to win to Christ.
2. **Special effort to reach entire families.**
   a. Let us have the goal of the entire family for Christ constantly before us.
   b. Let us put special emphasis on establishing family worship in every Christian home, so that, if we come to a situation in which we are not permitted to meet in the churches for worship, the worship of God will continue in the homes.
   c. Let us enlist every family in the purpose of making their home a true witness to the value of the Gospel in the community in which it is placed. In this age of darkness the Christian family should be as a light set on a hill.
   d. Let us keep a list of all the baptized children and see that they are duly trained for membership in the Church.
   e. Let us emphasize the importance of the family attending worship in their local church.
3. **Hold special evangelistic meetings.**
   a. District Superintendents should assume the place of leadership in evangelism on their respective districts. To this end they should personally lead in at least one evangelistic campaign per quarter or four per year.
   b. We should make use of pastors who have a special aptitude in leading in evangelistic campaigns. Such pastors could without loss to their work accept invitations from their neighboring pastors to assist in a few campaigns each year.
   c. We should make use of our Bishop, members of the staff of our Theological College, and any other acceptable evangelists, to hold special campaigns either in mass evangelism or in visitation campaigns.
4. **An expanding evangelistic program for every church.**
   a. Every pastor should faithfully fulfill his office of the leadership of his laymen in doing the work of saving souls.
   b. Every pastor should have a passion for doing the work of saving souls and should have that aim in the sermons which he preaches.
   c. In order to expand the membership of our churches and make them indigenous, every pastor using his local church as center should have at least four outstations located in the most advantageous places in the territory for which he is responsible. After a careful survey he should seek to open such stations. If there are Christians in these places, he should use their homes as meeting places and use the Christians as hosts. He should set aside a day each week to each of these preaching places for the enlistment and the training of those drawn by the Gospel message. In this work he should make use of volunteer workers from his band of laymen.
5. **The use of visual aids and dramatics.**
   a. We will continue the use of posters and of tracts.
   b. We will continue the use of lantern pictures.
   c. We hope that we can make use of our Christian youth in the presentation of the Gospel message in dramatic form and carry it to the many villages where thus far other methods have failed in winning followers to Christ.
   d. We should make full use of our Conference newspaper, *The Revivalist,* in promoting our program of evangelism.
6. **Continue and expand efforts to reach students.** We should also take full advantage of the opportunities offered by our hospitals and other institutions to preach the Word.
7. **Retreat for Bible Women and Preachers.** This retreat should be held for the renewal of their spiritual life and inspiration for the work of evangelism.
8. **All workers set aside a time each day for Personal Bible Study and Prayer.**

Note 2.b above. How fortunate we are in America with the open Bible and the open church! Read this great program for Methodist Christians in China. Let your prayers go to God for them every day, as they labor under difficult circumstances. Take a lesson from China and do these things that the Methodists of China are doing.

A Package of Evangelism

by Harry Denman
Executive Secretary, General Board of Evangelism

Printed at the Request of the Conference Secretaries

God Needs Packages of Evangelism

Robert Oppenheimer, the great physicist of Princeton Univeristy, said, "The best way to send information is to wrap it up in a person." This is the best way to do anything. This is what God did. When God wanted us to see love, what did He do? He sent His beloved Son. God could have announced to the world that He loved us. In fact, He did; but He did more than this.

God gave us law because He loved us. He created us because He loved us. He gave us this world with all its beauty and with all its resources to meet our every need and desire. But best of all, He wrapped His love in the person of His only Son, and Jesus came to let us see love at its best.

Jesus loved every one. He loved the Galileans, the despised Samaritans, the publicans, the lepers, sinning women, thieves, the jealous scribes and Pharisees, the questioning Herodians and Sadducees, the multitudes and the individuals, the palsied and the blind, and the children. He loved the Church and gave Himself for it. Jesus loved God with all His mind, His heart, His soul and His strength, and He loved His neighbor as Himself. He loved me and gave Himself for me.

Today we see love when it is wrapped in a person, whether that person is Jesus, or a follower of His who is clothed in His spirit. The only way the love of Christ can be seen is in persons who have His love wrapped up in them.

God wanted us to see faith, so He wrapped faith in the person of His believing Son. Jesus had faith in God. He trusted Him completely. Jesus lived by faith. Because of His great faith in God, He died for what He believed.

He believed in God with all His strength, His mind, His soul, and His heart, and He believed in His neighbor. He had faith in him. He had faith in Simon, in Andrew, in James and John. He had faith in Levi and Zacchaeus. He put His faith in Mary of Magdala, in Mary of Bethany, and in the woman taken in adultery. He had faith in the woman at the well of Sychar, and in the man of Gadara. He had faith in a thief. He had faith in a rich ruler who did not respond.

We see faith at its best in the person of Christ. Today the only place we can see faith is in the lives of persons.

God had a plan for our salvation, but He needed to clothe it in flesh. He wrapped the plan of salvation in a person, His beloved Son. Professor Burkitt, of Cambridge, translates the first verse of John's Gospel as follows: "In the beginning was the Plan . . . and the Plan was made flesh." Plans and programs do not mean much unless they are wrapped in a person. Christ gave Himself. The Plan of Salvation was

Jesus Was God's Greatest Package of Evangelism

clothed in flesh and blood. He died for us.

Today Christ needs persons whom He can use—whom He can use for love, for faith, and for salvation—persons to help Him redeem men and women. How are persons going to see Christ today? The best way for persons to see the faith of Christ is to see human life which has His faith wrapped up in it. People will see Christ when He is wrapped up in us.

The Sanhedrin perceived that untrained disciples had unusual power because they had been with Christ. Each disciple was a package of Christ. Today *we* need to be packages of Christ. He is willing to be wrapped up in us.

How is the spirit of evangelism to spread today, except as it is: wrapped up in the flesh and blood of persons. Are you willing to be a package of evangelism?

To be a package of evangelism, we must be a package of love, a package of faith, a package of Christ and of all He was and stood for.

Douglas Steere in his recent book *Door Unto Life* says: "Thomas Huxley once remarked that it does not take much of a man to make a Christian, but it takes all there is of him." This is what Christ did: He gave God all that there was of Him. He said, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: But the Father that dwelleth in me, he doeth the works." Christ abode in the Father, and the Father worked through Him.

Christ said that God will work through us, too; if we will let Him: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

We must have faith in Christ and abide in Him, and He will abide in us. Then God and the living Christ will work through us.

Paul testified that this was exactly the case with him: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me:* and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul became a package of faith, a package of love, a package of Christ, and a package of evangelism—because he let Christ live in him.

Today in our homes, churches, schools, and communities there is a great need for packages of evangelism, packages of faith, of love, and of Christ. God wants *us* to be those packages. We can only do so by letting Christ have our all. He gave His *all* to *us;* we must give *our all* to *Him.*

Will you become a package of evangelism for Christ and His Church?

Will You Be a Package of Evangelism?

Give Shepherds to the COMMITTEE ON MEMBERSHIP AND EVANGELISM

Says Conference Secretary of Evangelism

"SHEPHERDS has had many, many commendations," writes Albert E. Weittenhiller of Boscobel, Wisconsin. He is the Conference Secretary of Evangelism of the West Wisconsin Conference. He continues: "It is well thought of, and is being read by some who previously did not take much interest in evangelism. You are doing a splendid work there.

"If we could extend the subscription to the new Committee on Membership and Evangelism, it would be a promotion for the entire work," he concludes.

At the Bus Depot

I thought you would be interested to know that the *Protestant Primer* put out by your department is a very popular piece of literature in our literature rack at the bus depot. I wish we had more material of that nature.

—*Ralph G. Kleen,* Pastor, Forest Grove, Oregon.

Suggestions for Literature Distribution

by A. E. Weittenhiller

Evangelistic literature should be distributed at District and other meetings. People seem to appreciate it. Several suggestions along this line might be helpful:

1. What is needed is to have someone at the Literature Table when the crowd is passing along. Without this there is only casual interest.
2. A place on the program for a speaker to mention the Literature Table and speak of the literature is very helpful.
3. An attractive display using the Upper Room Literature Rack is suggested.
4. The one who displays the literature should be ready to receive orders for quantities.

More stress should be laid upon getting evangelistic leaflets and books to the people, even if some urging is necessary. Pastors should suggest that people hand them one to another. Pastors might include leaflets in each letter, or leave a leaflet at a door when folks are not at home.

If churches would stamp their names on books or leaflets, it would personify them and help people feel their interest.

LAYMAN'S EVANGELISTIC PACKET

John M. McCormack, pastor of First Methodist Church, Magnolia, Arkansas, procured 50 Layman's Evangelistic Packets for use in his church.

The Layman's Packet contains a copy of Dawson C. Bryan's *A Handbook of Evangelism for Laymen,* a copy of E. Stanley Jones' *Evangelize! Why?,* a copy of *The Primer of Evangelism,* and a number of selected leaflets on personal and visitation evangelism, prayer, and the Christian life. It is an excellent Packet to put in the hands of laymen.

Many pastors will want to order a dozen or more and make them available for their laymen. Almost any church has a number of laymen that will gladly buy this Packet.

A Methodist Pastor Receives *Shepherds*

Pastors continually write us words of genuine appreciation for *Shepherds* and Tidings literature, and we are grateful.

Literature Orders Flood Tidings Office

Orders for "See You in Church Sunday" materials, visitation evangelism cards and folders, and TIDINGS books and leaflets broke all records during February and March. Miss Mildred Sanders, above (with Tidings for six years), and her enlarged staff of workers were compelled to work day and night.

In Tidings Mailing Room

Mr. Donoho, who has been with Tidings from the beginning, Mr. Whiteside, and Mr. Gentry at main wrapping table.

ABINGDON-COKESBURY BOOKS

More Hilltop Verses and Prayers, by Bishop Ralph Spaulding Cushman, and Robert Earl Cushman. (96 pages. $1.00. The Methodist Publishing House.)

Here is a worthy sequel to *Hilltop Verses and Prayers* by Bishop Cushman. This volume contains poems time-tested in earlier books and new poems by Bishop Cushman that are destined to be favorites, interspersed with scriptural meditations and prayers prepared by his son, Robert Earl Cushman. Each poem with its prayer-scripture setting is ideal to set a mood and point a message, lifting a solitary worshiper or a group into closer fellowship with God.

Here is a book of significant beauty and value for the comfort and inspiration of the individual, for the enrichment and uplift-ment of a group, and to help the pastor highlight a sermon or a prayer.

"Continual reading of religious verse and of the great prayers of the past and the present will, we believe, lead any sincere seeker not only into a greater effectiveness in extempore praying, but into a deeper and larger faith in the eternal God—the Father, the Son, and the Holy Spirit," say the authors.

The Adventure of Prayer, by Bishop Donald J. Campbell. (92 pages. $1.25. The Methodist Publishing House.)

Prayer is adventure. It is the heart of religion. It is seeking God and finding His peace and strength for daily living. This volume gives down-to-earth guidance and leadership in the greatest of all adventures, the adventure of prayer.

The author, Bishop Campbell, of the Protestant Episcopal Church, states his aim: "To deepen the prayer life of those already praying and to inspire the beginning, or perhaps the resuming, of the prayer life of those who are not."

This is a volume for laymen as well as ministers. In a vital way it discusses such questions as the following: Can I rightfully pray for myself? Is praying for others really effective? When and how should I pray? What if my prayer isn't answered?

Resources for Worship, by A. C. Reid. (154 pages. $2.00. The Methodist Publishing House.)

"These brief addresses are the distilled essence of devout Bible study. They treat basic themes in clear perspective and with discriminating insight. . . . The book stimulates the mind, warms the heart, and creates an atmosphere of reverence and obedience. . . .

"Ministers who read it will be disposed to make their church services more worshipful. It will enrich their lives and send them back to the Bible with renewed zeal for study and testimony. The book will show them what good use can be made of a few minutes in a well-planned service.

It will also bring to preachers and laymen the blessing of acquired experience with God. . . . The book will prove valuable in private use and in public devotional services."

Harold W. Tribble said the above in closing his introduction to this book of 50 pointed five-minute scripture interpretations developed from chapel talks at Harvard University and Wake Forest College. What he said is well taken. We need say no more.

TO CURB DELINQUENCY
We Operate a Youth Center

First Methodist Church, Zanesville, Ohio
by Erwin T. Acord, Pastor

The Putnam Youth Center is a cooperative venture between the Exchange Club of Zanesville and the First Methodist Church in an attempt to curb juvenile delinquency in our section of the city.

Delinquency has been very high in our section. We have a Federal Housing Project five blocks away that is teeming with children. Putnam was at one time "millionaire's row," but since 1913 flood has become apartments and a business section. From this section, four boys were sent to the Boys' Industrial School, and one to the Mansfield Reformatory during the year before we started operations. The greatest temptation seems to be to "borrow" an automobile and ride around all evening or until the gas runs out.

The Exchange Club provides a paid supervisor, recreational equipment, movie projector and free movies (or $1,500 to $1,600 per season—we operate the nine months of the school year). The church provides the church basement which was originally built as a gymnasium, plus the light, heat and janitor's service (or about $400).

The Captain of Detectives of the Zanesville Police told us that before we started the Center there were three teen-age gangs in Putnam and that these have now disappeared. The police attribute the drop in delinquency directly to the Youth Center.

The Center is open three nights a week. This is the third year of our operation, and we are now reaching 194 junior high boys and girls, and 157 fifth and sixth graders. We operate as a community service with no pressure put on to attend our Sunday school, although we hope the unchurched will come on Sunday, a thing which they are gradually doing.

A Six Months' Program
FOR PREACHING AND SINGING

A Six Months' Program FOR PREACHING AND SINGING

A six months' preaching program was outlined by George W. Bruce, Methodist pastor at Gresham, Oregon, and the congregational hymns selected in advance to match the sermon subjects.

The sermon subjects and hymn numbers for the six months' period, January through June, were mimeographed and placed in the hands of the choir director, the organist, and others who might have part in preparing the worship programs. Each church official also receives a copy. In this way there is a direct effort to co-ordinate the music, the anthems, and the hymns, to harmonize with the sermon theme for each service. Of course, the right is reserved to change the subject of a sermon or of a hymn, when occasion arises.

If you are interested in the sermon subjects, these are the subjects for the Sunday mornings during Lent:

"Get Acquainted With God"; "Christ and Man's Predicament"; "The First Temptation of Jesus"; "The Second Temptation of Jesus"; "The Third Temptation of Jesus"; "Parading or Crusading" (Palm Sunday); and "Does God Give Eternal Life?" (Easter Sunday).

The sermon subjects on Sunday morning in May are announced as: "Perils to Religion"; "Mother's Day in 1949"; "Jesus and Some Simple Truths"; "God Plus Man Can Save the World"; and "We Remember."

"When one gives up the Sabbath,
The Church goes;
When the Church goes,
The Home goes;
When the Home goes,
The Nation goes."

CHARLIE'S BEATITUDE

---How Busy Do You Get?---

by Adelaide Blanton
New Albany, Indiana

Two busy pastors met to talk over their work and discuss the things they wanted to accomplish. Each minister felt he was very busy; each had plans for enlarging his Sunday school. They both had visiting to do, and committees to appoint; arrangements to make for choir practice and for special music.

Their place of meeting was at the study of one of the pastors, which was located in his church building. They greeted each other with their usual comments, "Oh, I have so much to do,—I am going to be extremely busy today," or "I simply do not know where to begin. . . ."

The janitor, Charlie, who was a godly old Negro, overheard their words. He smiled within himself as he went about his work cleaning the building.

The two pastors had been planning a certain project together for some time, but nothing definitely had been accomplished or decided. They stood there talking together and Charlie heard one of them begin again on their mutual topic of having so much to do.

"I am actually going to be so busy today that . . ."

Just then old Charlie (with his deep impressive Negro voice) began to quote one of his beatitudes, "Blessed is the man who is too busy to be telling others how busy he is."

The two ministers looked surprised and stood for a few seconds in deep meditation.

"That's good, Charlie," said one of them. "Repeat it again."

Charlie proudly and calmly repeated his beatitude,

"Blessed is the man who is too busy to be telling others how busy he is."

"Say, let's get busy and do our jobs this very day," said the second pastor.

They quit talking about how busy they were, and got busy with what they had to do. Soon they had things started and their plans were progressing rapidly.

When God asks you to do something for Him, remember Charlie's beatitude, "Blessed is the man who is too busy to be telling others how busy he is."

In Three Years
1,029 NEW MEMBERS

The St. John's Methodist Church, Davenport, Iowa, under the leadership of James R. Uhlinger, minister, has received 334, then 327, and finally 368 new members during each of the last three years.

The net gain of new members, after deaths and transfers out have been deducted, has exceeded 200 each year, as follows: 220 the first year, 214 the second year, and 235 the third year.

These new members have not just been names. A surprising number of them are teaching Sunday school classes; others are officers and leaders of classes and church organizations, many work on committees and individually for the interest of Christ in their St. John's Church. Their children are crowding the church school classes; their pledges are increasing the budget and making the church thrive; and some of them sing in the choir.

It is something inspiring when an average of about one person a day unites with a church.

Something else is inspiring: in a smaller church when persons unite with the church every Sunday.

And still another thing is inspiring: in circuit churches where persons unite with the church every time a preaching service is held, whether it be bimonthly or monthly.

Churches need to be on the firing line for the Master. Blessed is the church that is continually bringing persons to Christ and winning new recruits for Kingdom service.

"See You in Church Sunday"

Grounds for Gratitude

When Paul D. Mitchell was Dean of The Methodist Seminary in Havana, Cuba, he wrote an excellent book entitled *Grounds for Gratitude.*

This book is well written, is informing and inspiring, and its ten chapter titles are: God's Essential Character; His Only Son Our Lord; His Witnessing Spirit; His Great Salvation; His Conquering Church; His Inspired Word; His Sustaining Faith; His Universal Kingdom; His Assurances of Life Everlasting; and His Impelling Mission.

This is a 296-page book which was printed in Buenos Aires in 1945.

The author is now pastor in Noble, Oklahoma, and has a number of copies of this book on hand. He says that Methodist pastors may have them at 35¢ per copy or 3 copies for $1.00, by writing him and sending cash with order.

SHEPHERDS is glad to make this statement, because it is a good book and because Methodist ministers will be benefitted by it, as can be seen from a glimpse of the Table of Contents above.

BOOKLET ON BAPTISM

W. A. Swift, of Monteagle, Tennessee, a retired member of the Memphis Conference, has written a 40-page booklet entitled "Why Baptize by Pouring, and Baptize Babies?" which has already gone through the eighth edition. The author is a former evangelist and editor of *The Christian Advocate* of the former Methodist Episcopal Church, South, and has made an extensive study of the subject of Baptism.

Bishops, pastors, and laymen have given excellent testimony concerning this booklet. Here is a sample testimony—by Bishop Raymond Wade: "I do not remember ever to have read a book which more clearly sets forth the claims of children and the mode of sprinkling or pouring." A lawyer in Nashville testifies, "I have read this book twice; it is the most interesting book I have ever read."

This booklet deals with biblical passages oftentimes quoted by immersionists, as well as the passages concerning sprinkling and pouring. Its thesis is that the immersionist viewpoint of baptism representing the burial and resurrection of Christ is wrong, and that baptism truly is a symbol of the Baptism of the Holy Spirit.

This booklet is available from any branch of the Methodist Publishing House or from the author himself for 25¢ per copy; 5 copies for $1.00; 25 or more copies, 15¢ each.

A Picture Dictionary of The Bible, by Ruth P. Tubby. (The Methodist Publishing House. $1.50.)

This attractive book is a storehouse of information about Bible times. In it nearly 400 words frequently found in English translations of the Bible are simply and clearly defined according to their use in Bible times and made vivid by 145 pictures. Pleasant to use and at the same time vastly informative, this much-needed book will inevitably make Bible verses and stories more meaningful to boys and girls. Texts and pictures have been checked by Protestant, Catholic, and Jewish authorities.

Samples of words that are defined and illustrated in this excellent picture booklet, both for children and adults, are as follows: alabaster, altar, ark, battering-ram, caravan, cymbals, epistle, manger, etc.

An Advance Step and Forward Look

IN THE CENTRAL JURISDICTION

by J. W. Golden, Associate Secretary

A thrilling experience accompanied by an awareness of the Divine Presence came to us in the conference room of our Methodist Headquarters at 631 Baronne Street, New Orleans. It was a real *upper room* experience, and it came while planning the program to Advance with Christ and His Church.

Bishop Robert N. Brooks, on behalf of the College of Bishops of the Central Jurisdiction, invited to the meeting all the persons charged with definite responsibility and leadership in connection with the various boards of the Church. The response was excellent. Five bishops were present: Robert E. Jones, A. P. Shaw, Robert N. Brooks, Edward W. Kelly, and J. W. E. Bowen. Doctor M. S. Davage, of the Board of Education, Department of Educational Institutions for Negroes, was there. Likewise, were the following leaders present: John A. Green, Department of Local Churches, John O. Gross (white) Executive Secretary, Department of Educational Institutions; J. H. Touchstone, Associate Secretary of the Board of Lay Activities; A. R. Howard, Field Representative of the Board of Temperance; T. B. Echols of the Board of Pensions; P. A. Taylor, Editor of *The Central Christian Advocate,* and R. H. McAllister, Business Manager; L. M. McCoy, President of Rust College; Mrs. L. C. Thomas, Field Representative of the Wesleyan Service Guild; and the writer.

The devotional period was led by Bishop R. E. Jones. Though retired, he is still dynamic in the presentation of the Gospel and courageous in his claims for human rights.

Bishop Brooks, in his optimistic manner, made an inspiring presentation of the purpose of the meeting. This brought each of us face to face with the task and caused us in reality to come to grips with our problems, and to seek for their solutions objectively in our Advance for Christ and His Church.

Dr. Gross manifested great earnestness during the series of table talks in which he clarified the purpose and philosophy of Christian education. Undergirding all that he said was an evangelistic appeal to keep our colleges Christian and to carefully select Christian faculties. To this end, Dr. M. S. Davage suggested the finding of choice and talented Christian teachers, the finding of Advance funds to help them secure proper training, and the development of faculties that will meet both the educational requirements and the highest Christian standards.

The writer called attention to the purpose of evangelism, which is to make people Christian in all areas of life. We are continually faced with unchristian practices and attitudes in churches and communities. The situation demands our best in education and in evangelism in all of its forms and methods: public, pulpit, personal, and visitation. By precept and example we must develop real Christians of both our active and inactive memberships, and at the same time we must win and train recruits. To this end Bishop Shaw urged our serious consideration and our most ardent efforts.

Full Co-operation

All the bishops gave hearty sanction and encouragement to the evangelistic phase of our work: to our institutes, schools, and retreats for the training and preparation of ministers and laymen for visitation; to preaching missions and revivals in local churches; and to preaching missions on district and conference levels by ministerial and lay teams working simultaneously.

Professor J. H. Touchstone showed how vitally important is the work and cooperation of the Board of Lay Activities. Dr. J. H. Howard made clear the problems of the work of the Board of Temperance, following which Dr. L. M. McCoy gave concrete illustrations of how the problem of intemperance is being solved on the Rust College campus, among the G. I. students, and in the community.

It was definitely agreed that our program can profitably be correlated in institutes and that through cooperation we can reach, win, inform and inspire a larger number of people in our churches and church schools.

Dr. P. A. Taylor and Professor R. H. McAllister plan to make *The Central Christian Advocate* a medium of special service in stepping up all the Advance program through these agencies. As a result there should also come a larger circulation of *The Central Christian Advocate.* Pastors are urged to secure subscriptions to it from their members.

Dr. Echols is preparing to make known the needs and importance of the too-often-neglected and too-poorly-supported cause of pensions for our retired ministers, widows, and their minor children.

Fully do we realize that our task is to make real disciples. It is not just to secure commitments and to have our people engaged in the activities of the Church, or even to support it financially. These are important all right, but the main task is to make our people become Christlike in their attitudes and practical living. They must become new creatures in Christ and realize that.

> "This is only one life;
> 'Twill soon be past.
> Only what is done
> For Christ will last."

Mrs. L. C. Thomas, representing the Wesleyan Service Guild and all the women of the entire Church, made definite contributions to the meeting. The Woman's Society of Christian Service, including the Guild, can succeed only in proportion to the faithfulness and service of our total membership, men, women and young people. Great is the responsibility and much is expected of the women of the Church in helping to make our homes and people Christian. They can encourage and give leadership in family devotions, in the reading of the Bible and of other devotional religious literature, and in conducting prayer groups. Their Christian teaching in our homes and church schools, and their own living examples will inspire and constrain others to Christian living.

Evangelism is at the heart of the total Church program. To be fully equipped to meet the challenge and "to serve the present age," we must commune with God until we are possessed by His spirit. It is "not by might, nor by power, but by my spirit, saith the Lord."

SCHOOLS OF EVANGELISM *for youth*

Four short-term service projects in evangelism are open to the Methodist Youth throughout the country this summer in Nebraska, Chicago, Virginia, and Florida. These schools of evangelism are spearheads in the program of evangelism adopted by the General Conference of The Methodist Church to train 100,000 young people in evangelism in co-operation with the Board of Education and the National Conference of Methodist Youth.

These schools are intensive training centers in which there will be classes and discussion in the motive and method of evangelism. At the same time practical experience will be given in personal evangelism, fellowship calling, house-to-house visitation and the friendly community study and survey in clinical churches under the personal supervision of the pastors

To be eligible, a young person must be active in a Methodist Youth Fellowship, at least seventeen years of age, and must have the recommendation of his pastor, his district director of youth work, and either his district superintendent or his district director of evangelism. Although the schools of evangelism are set up to serve the Conferences in which they are located, young people from all parts of the country are eligible to attend any camp of their choice until the quotas are filled.

Grand Island, Nebraska

The first and longest of the summer schools, June 12 to 26, is in Grand Island, Nebraska with James S. Chubb, formerly of the staff of the Board of Evangelism, as host-pastor and director of field work. Sponsored by the Nebraska Conference Methodist Youth Fellowship, the work will center in town and country churches in and around Nebraska. Fifty students may be accommodated.

Waynesboro, Virginia

The Virginia school is a project of the Virginia Conference Board of Education and the Virginia Conference Board of Evangelism. The camp is open to twenty Virginia youth and eight others from the southern and eastern parts of the country. The camp center is Waynesboro, at the threshold of the Skyline Drive in the Shenandoah Valley of Virginia. The dates are July 18 to 25. The girls will live on the college campus. The boys will live in the homes of young people. Waynesboro is an industrial community with a great deal of new housing.

Alma V. Lowance, director of youth work for the conference, is director. A. E. Acey, Virginia Conference secretary of evangelism, is to serve on the faculty as teacher of methods.

Scenes at Chicago (Des Plaines) 1948 Youth School of Evangelism.

The Schedule of Summer Schools of Evangelism for Methodist Youth Summer, 1949

Nebraska

Place: Grand Island, Nebraska
Date: June 12 to 26
Eligibility: Fifty youth from throughout the country.

Virginia

Place: Waynesboro, Virginia
Date: July 18 to 25
Eligibility: Twenty Virginia youth; eight others.

Chicago

Place: Des Plaines Camp Grounds, Illinois
Date: July 25 to August 1
Eligibility: One hundred from throughout the country.

Florida

Place: Assembly Grounds, Leesburg, Florida
Date: September 6 to 12
Eligibility: Seventy-five youth. A number of selected youth from other parts of the country.

Application for work in:
School of Evangelism
Summer, 1949

- ☐ **Nebraska, June 12-26**
- ☐ **Virginia, July 18-25**
- ☐ **Chicago, July 25-August 1**
- ☐ **Florida, September 6-12**

Date _____

1. Name _____
2. Address, Home _____ College _____
3. Name of Parents _____ Occupation of Father _____
4. Address of Parents _____
5. Age _____ Year in School _____ Sex _____
6. Experience in church, youth or student religious activities _____
7. Enclose a letter of recommendation from your pastor.
8. Name and address of the following references:
   District Director of youth work _____
   District Superintendent _____
   or District Director of Evangelism _____
9. Enclose a letter explaining why you are enrolling in this school of evangelism.
10. How do you expect to finance your volunteer service? _____
11. Will you furnish a physician's certificate of health one week before the opening of the school? _____
12. Do you have a second choice? _____

Signed _____

Applications are to be mailed one month before the opening of the camp. Send applications to Howard Ellis, 1908 Grand Avenue, Nashville 4, Tenn., or to George Harper, 810 Broadway, Nashville 2, Tenn. Directors of the Schools will approve the applications.

Chicago, Illinois

The Chicago School of Evangelism is in its second year as a North Central Jurisdictional venture. Paul Grimes, Chairman of the Committee on Evangelism is director of the school, which meets from July 25 to August 1 at the historic old Methodist Camp Grounds at Des Plaines, Illinois, seventeen miles from Chicago's Loop. This school offers the greatest variety of work of any of the summer projects. Ten clinical churches, representing a variety of suburban, residential, inner city, rural, industrial town and trailer camp communities present a challenging evangelistic opportunity. The camp can accommodate one hundred workers.

Last summer students served in every district of the Rock River Conference, working in seven churches—Des Plaines, Plato, Thoburn, Olivet, Berry Memorial, Lockport, and Franklin Park. A total of 3,320 calls were made, resulting in 200 new Methodist families for the constituency rolls of the churches, 87 new families who joined the Methodist churches of their communities, and 15 persons who wished to be baptized.

Leesburg, Florida

The Florida youth School of Evangelism, scheduled for September 6 to 12, is to center at the assembly grounds at Leesburg, Florida. Seventy-five young people and participating pastors can be accommodated. George Harper, secretary of the National Conference of Methodist Youth, and Harry Denman, Executive Secretary of the Board of Evangelism, will serve as the faculty. Warren W. Willis, Conference director of youth work, and W. L. Joyner of Tampa will serve as directors of the school.

Motives and Methods Stressed

Youth are to receive a twofold training in these summer schools of evangelism.

1. In the meaning and content of the Christian Faith. It is the conviction of the leaders of these schools that youth must go deeper before they go farther. So each camp will be a spiritual life retreat in which young people will come to grips with the meaning of the Christian Faith.
2. In actually witnessing and sharing Christian Faith with others under every possible situation. The laboratory method in which young people will test their faith by sharing it is to be employed.

The accent is to be on youth. Competent leaders will guide the young people in their work as they go out to their clinical churches as fellowship teams over the week-end to establish new and make effective the fellowship groups and to win unchurched people to Christ and the Church.

In most of the schools, room and many of the meals will be provided. Costs are to be at a minimum. Students will pay their own travel expense to and from the school in each instance. Transportation to and from the participating churches will be provided.

Pastors and young people who receive training in these schools will serve throughout the country as leaders and resource persons for similar visitation endeavors. The General Board of Evangelism and the National Conference of Methodist Youth have prepared materials on how youth may visit for Christ and the Church through its youth schools of evangelism.

Write for the pamphlet, YOUTH CAN DO IT, for the story of how youth schools of evangelism operate.

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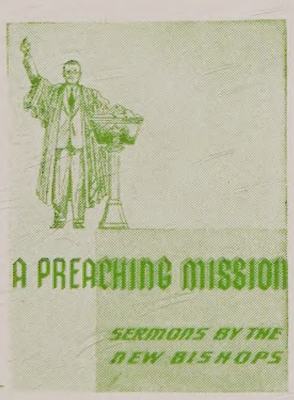

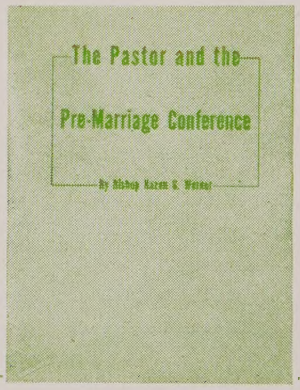

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SHEPHERDS is the only mailing from the General Board of Evangelism (this includes *Tidings* and *The Upper Room*) to all Methodist pastors.

SHEPHERDS is not only a guide book for pastors, but it is also a journal of practical help to churches and committees on membership and evangelism.